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HOW TO FACE THE PRESENT HOUR

R. V. JOHN HENRY JOWETT, D. D.

Text: "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13.

This is the counsel of a brave warrior, experienced and weather-beaten, writing to raw and comparatively untried recruits. One is reminded of the late Lord Roberts when he spoke to young English recruits who had not yet been baptized in the actual flames of battle, advising them about their own warfare of the spirit, and counselling them on no account to forfeit their self-respect and self-control. And this tried warrior, Paul, is addressing a little company of Christian recruits in the city of Corinth. Corinth is now wiped out, buried in the accumulated debris of the centuries. Here and there an excavated column bears desolate witness to the glory of former days, but Corinth as a city is sealed up in an unknown grave. But just behind the site of the city there appears the Acrocorinthus, rising to the height of two thousand feet. Standing on this elevated eminence, I tried to realize the conditions in which this little company of Christian recruits had to live the consecrated life. They had to fight the Christian warfare amid the soft luxuriousness of Corinth, a luxuriousness which relaxed the moral fiber, and made the Corinthians conspicuous for their depravity, "even amid all the depraved cities of a dying heathenism." Corinth was a city of abysmal profligacy; 'it was the Vanity Fair of the Roman Empire, at once the London and Paris of the ancient world!' And it was in this city, away there on the plain before me, that these untried Christian recruits had to "fight the good fight of faith."

Then I thought of the little church in which they found their fellowship. It was besieged by continual assaults of their Jewish foes. It was torn with internal divisions. It was honey-combed by deadly heresies. It was defiled by sensuality. Nearly all the members of the church were of obscure origin and standing. Many of them were slaves. It was in these conditions of fierce and growing difficulties that these disciples had to be good soldiers of Jesus Christ. And it is to this little company of Christian recruits that the apostle sends this challenging letter in which is found the rousing bugle-peal of my text. "Watch ye, stand fast in the faith, quit you like men, be strong."

Now I will confess to you that time and again during the last few months this trumpet-blast has sounded in my ears, as though it were a clarion-call to the Christians of today. For we, too, have our warfare upon a most exacting field. We have fallen upon gravely troubled times. We are witnessing a resurgence of dev-

iltry that is perfectly appalling. The baser passions have become frightfully aggressive, and a crude animalism is at large like a surging, boiling sea which has burst its dykes. And amid all this we have to live the Christian life.

~ But it is not only the "fightings without" which trouble us. There are also "the fears within." Many of our venerable assumptions are lying in ruin. Our spiritual world has suffered an upheaval as though with the convulsion of an earthquake, and many of us are trembling and confused. What then shall we do in this terrible hour? What path shall we take? Can we settle our goings upon any promising road of purpose and endeavor? Along what lines shall we pull ourselves together? And in answer to all these questions I bring you this well-tried counsel of the great Christian apostle, this bugle-peal from the first century, and I ask you to let it be to you as the inspired word of the living God. "Watch ye, stand fast in the faith, quit you like men, be strong." Let us examine the counsel in order that we may buckle it on to our souls.

I. Here, then, is the first note of this soldierly blast, "Watch ye!" The phrase literally means "keep awake!" You perhaps think there is no need of that counsel today. You probably think that in times like these our difficulty is not to keep awake, but to go to sleep. I am not so sure about that.

But it is not only wakefulness, but also watchfulness which the apostle enjoins in the counsel of our text. The soldier of Jesus is to be wakeful and watchful with all the keen quest of a sentinel peering about him night and day. But our watchfulness must be intelligent and disciplined, and we must carefully survey the entire field. We must keep awake, and we must diligently watch for all enemies of the sanctified brotherhood of the race, as a sentry would watch every suspicious movement in the night. "Keep awake, and watch ye." And amid all the horrors and agonies of our day fasten your eyes upon the real enemy of the Lord Jesus, the outstanding antagonist of his kingdom of righteousness and truth.

But there is a further word to say about our vigilance. We must keep awake and watchful, not only to detect the busy lurking, ambushed foes, but also to see all the bright and wonderful things of the hour, all the splendid happenings which are favorable to the holy will and kingdom of our Lord. What should we think of a sentinel who could not distinguish between enemy and friend? And what shall we say of a soldier-sentinel of Christ who has no eye for

the great and friendly happenings on the field? Watch ye, and behold the marvelous re-equipment of Christian motive—thousands upon thousands of Christian disciples realizing as they have never done before that the world needs the vital redeeming grace of the Lord Jesus, and that without him human brotherhood will remain a phantom and a dream. A real wakeful watchman will see things of the night and the nightmares, but he will be as “they who watch for the morning.” The Moslem priest appears on the tower of his Mosque half an hour after sunset to call the people to prayer, but he also appears on the tower half an hour before sunrise, when the gray gleams of morning are faintly falling upon the night. And we, too, watchmen of Jesus, must watch for the sunrise as well as for the sunsets, and we, too, must tell what fair jewels of hope we see shining on the dark robe of the night.

II. Now let us consider the second note of the counsel which is given by this warrior, Paul. “Stand fast in the faith.” Just try to realize that bracing counsel coming to these young recruits in the city of Corinth. Let me try to paraphrase it as I think it would be interpreted to them. “When the soft, enervating air of Corinth’s luxuriousness steals over you like the mild air of Lotus-Land, ‘Stand fast in the faith!’ When the cold wind of persecution assails you like an icy blast from the north, ‘Stand fast in the faith!’ If some supercilious philosopher comes along and breathes cynically upon your new-found piety and devotion, ‘Stand fast in the faith!’ Stand fast in your faith and meet all your antagonisms there.”

And has that counsel no pertinency for the Christian believers of our own time? There are some among us who are ready, because of the unspeakable horrors through which we are passing, to throw their faith away like obsolete arms and armor. Now men who can drop their faith in the day of real emergency have never been really held by it. That is surely true. Robert Elsmere, in Mrs. Humphrey Ward’s story of twenty years ago, dropped his faith in about ten days. If my memory serves me truly, George Eliot dropped her faith in about the same length of time. If our faith has ever meant anything vital, it will be as difficult to drop it as to drop our skin. But it is the inexperienced who are in peril. It is the young recruit who is dangerously convulsed by the upheavals of our day, and it is to him I bring the nerving counsel of the Lord: “Stand fast in the faith!”

“Stand fast in the faith!” What faith? “The faith once for all delivered to the saints.” Stand fast in the faith of the atoning Saviour as the secret of the reconciliation of mankind. Stand fast in the faith of the risen Lord as the secret and promise of racial union and brotherhood. Stand fast in the faith of the Holy Spirit as the source of all the light and cheer which illumines the race. Stand fast in your own personal faith in the exalted Lord. Don’t doubt him! Don’t suspect him! Don’t desert him! Above all, don’t sell him!

III. And the third note in the great apostle’s counsel is this: “Quit you like men.” Our translators have taken four words to express a single word in the original letter. We have no one English word which can carry the splendid load of meaning. It really means—play the

man! It really means—no funk! All the school children here will know the value of that word. It is a good strong vital English word, and I am sure it expresses the spirit of the apostle’s counsel to these young recruits. Lowell uses it in the *Bigelow Papers*: “To funk right out o’ p’litical strife ain’t thought to be the thing.” No funk soldiers of Christ! I have sometimes heard men talk of late as though the Lord were dead, and the game is up, and the kingdom is in ruins. “Play the man!” Some of us are becoming almost afraid to call ourselves soldiers of Jesus when we see what a true soldier really is. Think of it! Think of his readiness for the front! Think of his laughter in sacrifice! Think of his song in the midst of danger and pain! Think of his endurance even unto death! And then, think how we stand up and sing “Onward, Christian Soldiers, Marching as to War!” And shall we funk in the day of darkness and disaster, and talk as if the campaign of righteousness were ended, and the kingdom of Jesus overturned? Let us stop this kind of talk. Let us silence this sort of fear. Let us crush this type of disloyalty. It is an insult to our flag; it is a dishonor to our Lord.

“Quit you like men, be strong!” Put strength into everything, and do everything strongly. Do not let us speak or serve in a faint, lax, irresolute, anemic, dying sort of way. “Be strong!” Be strong in your prayers. Be strong in your moral and spiritual ambitions. Be strong in your visions and hopes. Be strong in your beneficence; strengthen it to the vigor of sacrifice. And if there be a devil, as more than ever I believe there is, let the church surprise him by her strength. Let her turn the day of calamity into the day of opportunity. Let her transfigure the hour of disaster into the hour of deeper consecration. Let us make new vows. Let us enter into new devotion. Let us exercise ourselves in new chivalry. Let us go out in new ways of sacrifice. My brethren, God is not dead! “Watch ye, stand fast in the faith, quit you like men, be strong!”

SERMON SUBJECTS AND LEAFLET.

W. F. Wykoff, Louisville, Ky.

Is the world growing better, or worse?

Do the signs of the times give any suggestion of an approaching crisis in the religious world?

What is the testimony of the Holy Scriptures?

Are you interested in the momentous religious issues of the day? If so, you will want to attend the Trinity Methodist Episcopal Church, Third and Guthrie, between Walnut and Chestnut, and hear the following series of Sunday evening topics:

November 29—“Will the Present Dispensation End in Failure?—The Problem Stated.”

December 6—“The Light of History—Civilization and Judgment.”

December 13—“The Present Outlook—Sins of Our Day.”

December 20—“Will the Church Fail?—Religious Conditions.”

December 27—“Will Christ be Defeated?—Testimony of the Scriptures.”

January 3—“How Shall We Escape?—The Law of Individual and Social Redemption.”

Services begin at 7:45 P. M. Inspiring song, a hearty welcome. Listen for the chimes, and come.

AN ANNUAL REVIVAL POSSIBLE

CHRISTIAN F. REISNER, D. D.

An annual revival meeting is possible. It is not necessary to beg the blessing from God. He is more willing to give than we are to receive. The observance of spiritual laws will bring a harvest as surely as obedience to agricultural laws brings grain. We have clubbed ministers too much about their preaching. They do, as a rule, declare a saving gospel. But they do not get the unconverted into their audiences or else fail to get the direct contact that works the miracle of conversion.

Every efficient evangelist from Billy Sunday down—as well as evangelistic pastor, in addition to holy power forms and employs plans. For some years the writer as a pastor, believing in an annual revival has employed a plan which the editor of THE EXPOSITOR has asked him to describe. Filled with divine power, it has never failed to bring an outpouring of blessing and an ingathering of church members.

A revival is expected. Faith leads to the announcement in the fall that special services will be held in January. It is anticipated as eagerly as a vacation by the hard-worked. Preaching, prayer meeting and plans work toward it. The subjects are chosen to carry messages to the every day sinner with such clarity as to catch his eye.

The membership is carefully yoked up. The plan is not original but it has been adopted. Five captains are selected. Each is assigned one-fifth of the membership. One group is given Monday evening, another Tuesday, until each week night is assigned. The captain and his committee are expected to secure the attendance of the whole group on that particular evening. They call personally, telephone and write notes. A count is kept each evening to see which group gets the largest average of its members present. The total attendance is also recorded. Each group is credited for every stranger brought by one of their number. Thus a friendly rivalry is created. An audience is insured the first night. The service begins at 7:45 with the captain for that particular service in charge, who, aided by his "group" runs the service for 30 minutes. Special music and plans may be employed. There are to be no addresses for they would weaken the pastor's sermon. Prayers for the service and Scripture promises are mixed with the singing. The pastor is calling, as he can catch the men at dinner and so get a chance to talk religion. The people are gathered in prayer and are awaiting his coming at 8:15 when he takes charge. In this way every member of the church is reached by another member and the whole church feels its responsibility. As a result they testify, come to the altar, enter into the singing and do hearty personal work.

The meetings are preceded by a canvass. Volunteers will not offer. Twenty-five women are appointed and assigned to territory with prepared blanks. In this way every family is visited and scores of promising names secured. In addition a poll is taken of the first Sunday night audience with a card that gets the religious attitude of every person. These two sets of cards are sorted out by the pastor

who selects the most promising and makes 20 calls a day pleading for decision or securing permission to send for church letters. Preceding the meetings the pastor prepares a prayer list and follows these persons diligently. The calls and prayer list, followed with faith power, are sure to reap results. Conversions occur the first night and a warm thrill results. People hear of the refreshment and come from many sections. These persistent personal effort plans get converts without exception when carried on confidently in the name of the Conqueror Christ.

Wide reaching, unusually notable, apt, energetic and modern publicity methods are then employed to draw in the stranger. These plans empowered with prayer seasons, often and diverse, insure an atmosphere certain to make an impression. The unconverted cannot come into this kind of a meeting without being moved. Pastors often fail to have converts simply because those needing the change do not attend. We must compel them to come in. Bill boards, street car signs, cards on delivery wagons and in windows and on fences, banners across the streets and in front of the church together with a store window display offer a few publicity openings. Cards with special subjects strikingly displayed, post cards to be mailed, blotters for offices, small tags to be on door knobs and automobiles and every other form that commercial firms use, can be utilized. The newspaper must be enlisted. Purchased display space, pictures with news notes and many minor items suggest some lines to follow. Parades of children—of singing choruses, of men's clubs headed by a band of bannered automobiles, of moving vans with sleigh-belled horses and placarded signs and every device to command attention. In Seattle the laymen's Evangelistic Publicity Com. shot off bombs at five minute intervals and burned red fire after dark, while 300 men carrying red torches followed a band through the streets. We must compel the people to think religion so that they may consider its claims.

The other requisite is an undefeatable spirit. Expect conversions every evening. Do constant personal work toward that end. The individual met, loved and pled with, will suddenly respond to the public appeal. Vary the invitation. Ask the Christian men to stand—then invite the one desiring prayer to do the same. Gather the men around the altar—it will make the unconverted hungry to follow. Take all the men into a separate room and talk informally about religion. Do the same with various groups. Invite parents, young people, etc., to the altar. Use every kind of an invitation hopefully. When the pastor dismisses the audience he should immediately select an individual and, ignoring everyone else, go after that person. Train a class in dealing with individuals, for weeks. Instruct them to each watch for an unconverted person at the close of the service and hold him or her for the pastor or another skilled worker to deal with if themselves unable to secure a decision. Have many testimonies along various lines in response to suggestive questions.

The Educational Responsibility of the Church

HENRY MONFORT CARY

The church ought to recognize and assume in full its educational responsibility. Some startling facts stare us in the face.

Religion and civilization may both be defined in the same terms as—"the establishment of right relations." The terms have a somewhat different scope and content as applied to each but they overlap most of the way. Religion simply carries the lines out beyond the material. Neither civilization nor religion is static. They move forward or backward and for the most part move together.

Civilization in taking the form of democracy, stakes its future upon the intellectual and moral standards of the people. It never rises above their average will and vision. If these are stunted and limited the nation will pursue a policy of temporary expedients and its course will be largely shaped by popular demagogues and their ill-judged nostrums.

Presuming the will and the energy to do it—a clear understanding of the relative values of the various avenues of knowledge by which the will and vision of the people are lifted to broad policies of progress, is essential to the adoption of a comprehensive program of service to our God through his people.

How are the will and the vision of the people to be strengthened and broadened and sustained? Upon what agencies may the nation depend for this service? We have the—

Public Schools,
Institutions of Higher Learning,
Public Libraries,
Daily and Periodical Press, and
The Churches.

The public schools serve during a brief period of years in adolescence. Its work is over before voting age. They teach the young how to learn and where to seek information—and little more. Colleges are for a favored few. Their influence on the country is strong but very indirect and it loses in transmission. Public libraries are chiefly active in distributing fiction. With the exception of the minority who profit by the collections of serious works, the libraries are little better than refined amusement agencies. The daily press, in pursuit of advertising profits, and by its policy of "featuring" sensations, offers little else than rather unwholesome entertainment. Its editorials are commonly immature and hurried utterances. It is still painfully partisan, rather a political tool than an educational medium. The periodical press generally follows a curious rule—the higher the standard the smaller the circulation. Its popularity, which gives scope to its usefulness, is in inverse ratio to its standards.

What about the church? It has advantages over every other educational agency. It deals with grown men and women where the schools deal with the young alone. It deals with the many where the colleges deal with the few. Its adherents, unlike the majority of the patrons of libraries, come prepared for the consideration of serious things. It is essentially unselfish—has no petty commercial ends to serve, as has the press. It is closer to the mass of the people—very much closer to the thought-

ful people—than any other single institution. Its aims are pure. Its program—its dynamic—is the "life that was the light of men."

The majority of the people are not educated. The terrible fact is not that there are 5,500,000 illiterates but that there are probably 55,000,000 ill educated or half educated. Upon this majority's decision rests the government of the whole body. Their limited will and vision determine national policy.

Here lies the opportunity of the church—to serve the broadest, deepest needs of men. While it labors to establish right relations between the soul and God, it should labor also, not only to prevent the growth but to reduce the sum of that common ignorance which militates against the establishment of right relations among men. Wrong relations between man and man do not favor right relations between man and God.

This combination of opportunity and need spells responsibility. An educational program in the church would lessen the distance between pulpit and pew. Progress in it would multiply points of contact between preacher and people. It may be said with all due modesty that this would be of incalculable advantage to the nation, for the forms and standards of the ministry are higher and broader and closer to truth and right than those of the rest of the people. No men are as intensely or as intelligently patriotic as the minister.

We need "university extension" work in every pulpit. We do not need the name but we need the thing. How? We have two sermons to prepare each Sunday. One is enough to nearly exhaust our creative faculties. Two are too many. How can we best utilize the other sermon?

To keep abreast of our responsibility we study. We must study or preach ourselves dry in a few years. We read books. You know how it is with books. We sample hundreds. Once in a while we meet a real one. The many exhaust our interest in an hour. The one holds us enthralled for a week. We wish we could boil that message down and deliver it hot to the people. Why may we not have, through some such medium as this magazine, a department of clear, concise but comprehensive book reviews arranged for preaching? The work of assimilating the material thus presented would react favorably on us and would bring to our sermons a vim and freshness that would make for widening influence. We would be frankly dealing in borrowed wisdom, but, as all knowledge is (as most of us get it) borrowed, this might be done without apology and with benefit to the people who listen to us. All other teachers do it—why not we? They absorb, assimilate, and pass on the wisdom of ages. This is the suggestion, that for our own benefit and the good of the people, we spend our creative energy on the morning sermon, and in the evening spend our opportunity in transmitting the most vital message which has reached us through reading. The value of the morning sermon would be greatly enhanced. Two sermons on Sunday is over production. In 30 years Dickens wrote 30

volumes. In the same period, an active minister is called upon to produce the equivalent in words of 240 such volumes. It is over production. Talk of "dry" sermons! The marvel is, that, all things considered, there is so much sap.

The following is an illustration and a first offering to this suggested department. It is a digest of three chapters—85 pages—from "Highways of Progress," by James J. Hill. It is essentially a patriotic address, although it

America's Resources—Will the World Go on Short Rations in Another 100 Years

We have been engaged for half a century in trying our political remedies and policies and in boosting manufacture and commerce in the belief that in these things lay our salvation, and in their due adjustment, the wealth and prosperity of our children. This is a serious mistake. While we have focused all attention upon these things, a condition has been developing which menaces the life of the nation. The supply of food to sustain life does not keep pace with the increasing demands upon it. The demand grows 80 per cent faster than the supply. The avenues which have brought relief in the past are about closed. In less than ten years the last acre of public land will have passed into private hands. The saddest cry of desperate humanity has already begun to be heard in our streets:—"Damn your charity! Give us work." In 35 years we shall have a population of 200,000,000 to pay and to feed. Who will pay them? How shall they be fed?

Natural increase of population by birth is 15 per cent per year averaging ten year periods. Increase by immigration is over 7,000,000 in periods of ten years. Hence we may look forward—

Six years to	117,000,000
Fifteen years to	140,000,000
Twenty-five years to	170,000,000
Thirty-five years—1950 A. D.—	200,000,000

population! How shall all these be employed? How shall they be fed?

What are our resources? We have four: the sea, the forest, the under earth, the soil.

The sea supplies but 3 per cent of our food. It will hardly count.

The forests—except for the areas on the Pacific slope have been almost exhausted. In twenty years there will be no timber product worth mentioning east of the Rockies. Reforesting is slow.

The under earth supplies us, at present, with the basis of our whole industrial system—cheap coal and iron. No authority gives more than a century of life to our main coal supply. It will not be all gone in that time but it will be of poor grade and dear. Yet we are exporting it at a furious rate—as if we could indefinitely supply the world. We are supplying between 40 and 50 per cent of the world's demand. The anthracite supply of Pennsylvania will last little more than 50 years. By the middle of this century we will have to face readjustment to meet new conditions of scarce and dear coal—and iron.

The existing production in iron cannot last fifty years. We began in 1870 with a produc-

tion of 3,000,000 tons of ore. It has grown at the rate of 150 per cent per decade. It will soon reach 50,000,000. Three-fourths of the available supply is in the Lake Superior region. There are 1,500,000,000 tons within reach. By the year 1950, as far as our home supply is concerned, we shall approach an ironless age. For a population of 200,000,000 people, our home supply of iron will have retreated almost to the company of the precious metals. By every possible means we have stimulated consumption; especially by a tariff which places a bounty on the exhaustion of the home supply of coal and iron.

England did not place a premium on the consumption of the home supply—as we did, but England did focus her attention on manufacturing, a secondary industry, at the expense of agriculture, the primary industry. Already she feels the pinch of restricted supply. Already she has her big and growing problem of unemployed labor.

Iron and coal, once mined, do not return to the earth.

Remember that, while it is a railroad magnate who points out these conditions, it was the railroads which gave the impetus to the causes which have brought the conditions about. The big transportation companies, anxious for cheap labor, stimulated immigration. Also, they drew upon the government for 190,000,000 acres of public land to promote their enterprises. 190,000,000 acres is five times the area of a state the size of Ohio and 75,000,000 acres in excess of all lands granted under the Homestead Law. Mr. Hill makes out a fine case for the railroads, but the railroads must bear their share of the blame—and it is a big share.

The only national asset which renews itself—with proper care and careful tillage—is the soil. It has not had proper care. The value of the soil for productive purposes has deteriorated more than it should have done in five centuries of use. The problem has not pressed before because it was always possible to go further West on new land. That gate is closed.

Between 1860 and 1890 population grew from 31,000,000 to 76,000,000. Improved land areas in the North Atlantic states remained stationary. They are now decreasing. In the South Atlantic states while the enclosed area is larger the farming area has fallen 2,000,000 acres.

In 20 years, between 1880 and 1900, average values fell in all New England and middle states. The total decrease is estimated as \$300,000,000. In New York State there were

five years ago 20,000 abandoned farms. Good farms in the Mohawk Valley sold 20 years ago at from \$100 to \$150 per acre. Now many sell at from \$25 to \$30. Schuyler Co. had 3,815 less population in 1895 than in 1860, Tioga, 2,000 less, Yates, 992 less.

This condition is not confined to the Eastern states. Iowa, in the five years between 1883 and 1887 had an average yield of 29,682,560 bushels of wheat. From 1904 to 1907 the average had fallen from twenty-nine million to 9,976,488. The tabulated figures for Illinois are startling:

1870	10,476,011
1880	7,122,963
1890	5,073,070
1900	673,450

All seeming increase has been due solely to opening lands in the West. The average yield per acre has fallen from over 20 bushels to the acre to an average less than 15. Farmers have abused the soil for quick profits, skimmed the rich surface for quick returns,—and moved Westward.

Nearly ten years ago Mr. Hill calculated that, with present methods of culture slightly improved and a good price for wheat of about \$1.50 a bushel, the maximum yield would be a fifty per cent increase over former average yields—or 900,000,000. Word has just been dashed across the country that the yield this year will be 900,000,000 bushels. It is a record year. We have reached our limit.

On the new lands in the West the yield used to be from 20 to 30 bushels to the acre. It has fallen now to from 12 to 18. The explanation given is that “the soil is wearing out.” Thus easily do we confess one of our greatest national sins. England has tilled her soil for a thousand years and still gets 30 bushels to the acre.

Land is destroyed in two ways, both unnecessary.

By physical destruction through the carrying away of soil to the sea. This accounts for the destruction in the older, which is the hill country. Yet Japan is hilly. Its population of 45,000,000 lives on 19,000 square miles. But there not a foot of land goes to waste. In the state of Kentucky, a considerable portion of land tilled for 100 years has been destroyed beyond reclamation.

Deliberate exhaustion and neglect destroy most of the land. There is no diversification, no rotation, no fertilization, no intelligent care of the soil. Average American agriculture means “the extraction from nature of the greatest immediate return at the lowest possible outlay of labor and money,” with a sublime disregard of consequences.

To add to the gloom of this outlook, with an increasing demand and a falling supply, there are fewer and fewer farmers.

1790	96.6	of the population lived on the soil.
1860	84	
1870	47.36	
1880	44.3	
1890	37.7	
1900	35.7	

About 30 per cent of the people are now on the soil, laboring to feed 70,000,000. 30,000,000 are calling on 70,000,000 for clothing, professional service, commercial help, tools, furniture and comforts.

Foreign export will not help this matter long. There has been a decrease of 25 per cent in as many years. The increase in home consumption has risen 85 per cent. At present, prices are made largely by the world market. When we drop out or take but little share in it, they will be made by the home demand which grows 80 per cent faster than the supply. This will raise prices. In 1909, wheat shipped from Kansas City to Chicago and there sold, was re-shipped to Kansas and sold at an advanced price. Wheat was taken from storage in New York, shipped to Galveston and sold at a profit in the wheat belt.

By the middle of the century we shall have 200,000,000 people to feed, and by every calculation we shall be short 400,000,000 bushels of wheat with which to feed them. Where shall we get the supply? No known source is prepared, or, as far as we can see, will be prepared to meet our demand.

Here are the elements of our problem:
Stationary or declining product.
Soil annually less fertile.

Revolt against farm life, crowding cities and choking the labor market.

Coming readjustment of industry to decreased supply of coal and iron.

Compulsory retreat from the world market.
Therefore:

“Our real concern is not so much to save the home market from the inroads of the foreigner as to keep it from destruction by an enlarged city life and a neglected country life, a crowded artisan class clamoring for food, and a foreign demand for the product of their labor limited to fields where the competition of all the world must be met and overcome.”

Obviously we cannot go on as we have been going.

The lessons of history should check and sober us.

The Valley of the Euphrates, once the garden of the world, is now abandoned to wandering tribes. The Land of Canaan, once flowing with milk and honey, is now a waste of sterile acres. Rome fell as much by its wasted land as by any political cause. Spain today is a beggar among nations because she depended on her mines and neglected agriculture. France promoted agriculture and France is the banker of Europe.

France, and the other agricultural nations, which have realized their dependence on the soil, have been prosperous. Germany balances her attention justly between manufacturing and agriculture. Germany is a strong and growing competitor of all other countries in the world market. England, which began to remedy conditions too late, is now importing supplies of iron at an advanced price, and digging coal from the lower levels at an advanced price. She must do it or close her mills.

Three-fourths of our exports are a direct tax on our resources. We need these things here at home. Domestic manufactures constitute but twenty per cent of our exports. By a high tariff we have been delivering the home market to manipulation of a few men who monopolize it and make big profits. We have been robbing the treasury of the future to swell the fortunes of a few men today. Prof. Shaler speaks of the

zeal and time we devote to the moral and political future—

"but practically none at all to the immediate questions that relate to the material foundations on which all the higher development of the life of our kind has to rest."

The case is not hopeless. The possibilities are bright and unlimited—if we will take warning and act. Germany has had farms from the time of Tacitus—and yet she gets returns of 27.6 bushels to the acre. Japan with a population of 45,000,000 has 30,000,000 farmers. Her cultivated area is but 19,000, but by intensive farming it is made to yield adequately. France, which early recognized its dependence on the soil after paying a war indemnity of \$1,000,000,000 had, thirty years later \$500,000,000 seeking investment—her national debt of \$6,000,000,000 was practically all held at home and she had loaned upwards of \$15,000,000. France used to raise 22 bushels to the acre. Now the farmer is not satisfied unless he glean 33. France today draws from the soil five times what she drew at the time of the Revolution.

Belgium now grows enough to export considerably and maintain a population whose density is 490 to the square mile. Ours is five. On the island of Jersey the farmers cultivate to such purpose that the average product per acre is \$250 a year—ours run from \$30 down to \$12 and less.

We need new methods of farming—the application of genius to the possibilities of the farm—a broad and generous investment of brains in the business of husbandry.

We must return to careful methods of tilling, learn diversified farming, rotation of crops and

the possibilities of the small farm. A small farm of 15 dead acres, which had been killed by reckless farming, was taken up as an experiment in Pennsylvania. That dead farm yields today an income of \$3,000 or \$200 to the acre. A good farm, tilled with the care that is given a farm in the island of Jersey, would, for thirty acres yield \$7,500.

There must be a new attitude to the farm and farm life—and a national revolt against the worship of manufacturing and trade occupations. Our present acreage, properly tilled, not intensively but with reasonable care, could be easily made to add from \$6,000,000,000 to \$8,000,000,000 to our national wealth.

Two great factors in our problem make haste necessary. Capital is already finding the old avenues of investment less productive in dividends. The only national resource not yet exploited by capital for dividends, is the soil. If capital turns to the soil, buys up great areas, and does with the soil what it has done with the resources of the under earth—coal and iron, then the future is black indeed. The scarcity of labor for farm work is already working toward this end. Even now a considerable portion of any crop more than usually abundant, is either reduced in quality or lost altogether by reason of the impossibility of getting labor to handle it properly. Discouraged small farmers sell their land to larger proprietors who can profitably substitute machinery for men.

There is no institution either potentially or actually, closer to the people than the church. One may be excused for believing that it is really up to the church to be alive with a vital patriotism.

GOVERNMENT

S. S. McCLURE, FOUNDER OF McCLURE'S MAGAZINE

The great characteristic of government in the United States is the absence of men who are competent to make proper laws and the absence of men who are fit to enforce these laws.

The securing of the proper personnel to carry on the functions of government, to make and administer laws, is one of the pressing problems of the United States, and is fundamental to all other reforms, because no reforms are of any serious value in the long run unless they keep the activity of all the people working through the proper machinery.

When masses of individuals set out to co-operate together to produce some given result or to carry on some given enterprise, it has been found that there is only one successful method of organizing, and that method is by the election of what corresponds in all cases, without any exception, to what a board of directors is to a corporation. Now the plot of this form of organization is this:

That the people—whether members of a company, stockholders in a company, or members of a church, of a hospital, or citizens of a city—elect only one kind of official, namely, a director or a number of directors, and every official elected has the same status as every other official elected. This body of elected officials is not those who have the competence or the technical knowledge, skill or training to exer-

cise the various functions of government, but who have the competence to select those who have the skill to exercise the various functions of government. The utmost electoral ability of the most highly civilized people today on the globe is reached by the election simply of a board of directors.

I will describe one German city that I spent many weeks studying—the city of Frankfort, which is typical of Germany and of northern Europe. The people elect simply a board of directors and no other official of any kind. They elect by wards. They call these directors "councilmen." The body is called a council. They are elected through wards, not on a ticket at large. A man goes to the polls in Frankfort without any primary nominations, no previous official work of any kind, and if he wishes to, he writes down the name of the man he wants for his councillor from that ward. Now he can take any man, not only in Frankfort, but within fifteen miles of that ward, to be his councilman from that ward. He demands the same knowledge and ability in picking out his councilman as you do in picking out your dentist, your lawyer, or your doctor. He wants the best man he can get within fifteen miles. Second, he demands that he himself shall have the right of primary nomination. No group of men can come forward and print a sheet and say, "This is the official ballot." Those men de-

mand the right to make their own nominations, and five hundred voters may nominate five hundred different individuals to be councilmen. Now then, they elect these men for six years. You see the electoral activity of a properly governed people has about as much to do with the life of that people as the electoral life has to do with a well-managed club. It has almost nothing. These picked men find a body of men which they call the "magistrat of experts." One of them is mayor. This particular mayor is just at the end of his second twelve-year term. He went there twenty-four years ago as a very distinguished officer and mayor, because no German city ever experiments on its mayor. They begin with a man competent for the job, beginning in a small way and gradually getting on up.

Frankfort and Washington, D. C., Compared.

I found, from the annual police report, that Washington, D. C., which is the same size as Toronto, has ten times the murders of Toronto; that Washington, D. C., has two-thirds the number of murders as in all Ireland, more than double the number of murders in all Canada. They blame it on the negroes. A report from Jamaica, where they have 800,000 negroes, shows an average of seven murders a year, nine times the number of negroes in Washington, D. C., and less than one-quarter the number of murders. Washington, D. C., is the most criminal capital city in the world today, and it is simply a typical American city. It has the average murder-rate of the United States. It is not a place of foreigners; it is a manufacturing city governed by the government of the United States very largely, and ought to be almost a model city.

All the papers are discussing Dayton's wonderful experiment, the working commission and a city manager. That is the universal form of city government in other countries, only they call it there the mayor. In Frankfort he would be there perhaps for life.

In McClure's Magazine I have spent years, vast sums of money, and able men, making an inquiry, and have shown the most strong alliance between keepers of houses of prostitu-

tion and the saloonkeepers or men who actually govern the city.

A brother of a member of the legislature of a city of 600,000 seduced a girl and used her as a white slave in Seattle and other places. The girl finally appealed to a man of wealth, and he went to the magistrate and demanded a verdict according to fact against the man. The magistrate asked that they see the mayor. On account of the pressure brought upon him by the guilty man, he said he could not do more than to agree not to thwart justice.

The resulting, unworkable, electoral system of continual change of officials, with lack of any motive for any man going into this as a life work, has brought about, not only inefficiency and the immense increase of crime that everybody deplores, but has brought about a thing that never before happened to my knowledge in human history—a union of the lowest, meanest, worst element of a community with the machine that actually governs the city. When I was younger and more forceful and less rational and more worked up, I said we could have an article in McClure's Magazine based upon data that could be entitled, "From the House of Shame to The White House," because you could see how politicians used all these places to get votes to enable you to carry the precinct and the city, and you could see it very easily; the organization with a criminal element, those engaged in the most degrading occupations, with men who were engaged in robbing the cities by various forms of franchising, constituting the political machine. It is the same formula in San Francisco, New York, Pittsburgh, Chicago, St. Louis—everywhere the same formula in this country, not because we are the most criminal people in the world; not because we are the least competent for self-government, but because we have an unworkable system of government that was devised, invented, adapted for certain theories evolved by the French Revolution.

(The foregoing is from an address, delivered at the Race Betterment Congress, Battle Creek, Mich.)

\$1,000 Prizes for Essay on Religious Education

"The essential place of religion in education, with an outline of a plan for introducing Religious teaching in the Public Schools."

Through the generosity of a resident of California, and in connection with the Panama-Pacific International Exposition, the National Education Association is able to offer a prize of one thousand dollars for the best essay on "The Essential Place of Religion in Education, With an Outline of a Plan for Introducing Religious Teaching Into the Public Schools."

Religion is to be defined in a way not to run counter to the creeds of Protestant, Roman Catholic, or Jew. The essential points to be observed are "A Heavenly Father, who holds nature and man alike in the hollow of his hand;" the commandment of Hillel and Jesus of Nazareth, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself;"

the high ethical teachings and spirit of service and sacrifice indicated in the Sermon on the Mount.

Notice of intention to file an essay must be given the Secretary of the Association by April 1, 1915. Essays will be limited to ten thousand words, and must be in the possession of the Secretary by June 1, 1915. Six typewritten copies must be furnished in order that the preliminary reading may be done independently.

The right is reserved by the Association to publish not only the prize essay, but any others which may be submitted in competition, copyright privileges to be vested in the Association for all such.

National Education Association,

By D. W. Springer, Secretary.

National Education Association, Ann Arbor, Mich. David Starr Jordan, President.

THE GREATEST NEED OF THE CHURCHES

CHARLES STELZLE

MINISTERING TO THE MASSES

(The fourth of six articles, which will enable you to get a bird's eye view of your own church and its field of labor.—Ed.)

Early in my ministry I called on one of the greatest social workers in the church and asked him what I could do to win and hold the people for the church.

"Organize institutional features," he replied quickly.

But I had already learned that the institutional church was not a panacea. There is no doubt that the value and effectiveness of this kind of work has been greatly over-estimated. Books have been optimistically written regarding its remarkable influence, and the subject has been presented to ministers and other church workers, with much enthusiasm. These workers proceeded to try out the methods described, but they often failed miserably.

They organized a boys' club, for example, but soon the boys appeared to be more demoralized than when they ran the streets. The youngsters smashed windows and destroyed furniture and equipment. And the thoroughly disgusted workers declared that there was nothing in the scheme. Lecture courses were attempted, but, in spite of what appeared to be most attractive programs, the people did not come.

"These people don't appreciate what we do for them," the managers pouted. And so they went back to their simple, old-fashioned program of having the routine services in the church.

No, the institutional church is not a panacea. It will not run itself. Its value has been exaggerated. There are other things which may rightfully be said against it. Sometimes decidedly objectionable features have been introduced, and the standards of the church have been lowered, merely because the chief aim was to get a crowd. Such methods must always be condemned.

And yet—having admitted all this—there is no doubt whatever in my own mind that, were I the pastor of a church, I would have as thoroughly organized an institutional church as it is possible to create. And it wouldn't matter whether that church were in the country or in the city. One of the most vital needs in the country and small town today is that of supplying the social needs of the young people and those who are older.

But the church must be **organized**. It isn't a simple matter to conduct such a church. There is an endless amount of detail in connection with it. It requires painstaking effort. One must be ready to meet disappointment because people seem to lack appreciation. One must be content to see those whom the church has built up and strengthened go elsewhere—to a church in a better part of the city. It is a work of self-sacrifice, but it means building up the kingdom of God—somewhere. And this is worth while. It should be a joy to see one's people grow, and depart to more prosperous neighborhoods, because they themselves have been fitted for the larger life through the influence of the church. But, where to begin—and what to

do? That depends. This is what was pointed out in an early chapter. It depends, for one thing, upon the need of the community.

If the church were situated in a part of the city where the people live in high-grade, modern homes, it is not likely that you would establish free baths, but possibly you would have organ recitals. If you were the pastor of a country church, you probably would not have lecture courses on engineering. Perhaps you would broaden the outlook and thus enrich the lives of the people by making them see the opportunities for them on the farm through extension courses of various kinds.

The spirit and aim of the institutional church is expressed in the platform of the Open and Institutional Church League, which was active in this country a few years ago, but which has since developed into a larger and more comprehensive organization. The following is the platform:

"Inasmuch as the Christ came not to be ministered unto, but to minister, the open and institutional church, filled and moved by his Spirit of ministering love, seeks to become the center and source of all beneficent and philanthropic effort, and to take the leading part in every movement which has for its end the alleviation of human suffering, the elevation of man, and the betterment of the world.

"Thus the open and institutional church aims to save all men and all of the man, by all means, abolishing, so far as possible, the distinction between the religious and secular, and sanctifying all days and all means to the great end of saving the world for Christ."

Josiah Strong, in his "Religious Movements for Social Betterment," points out the distinguishing characteristics of the institutional church in the following words:

"The church and the home are the two great saving institutions of society. When the home is what it ought to be, it affords such an environment as makes possible a normal development of body and soul. When it is pretty much all that it ought not to be, and is corrupting to both soul and body, the appeals of the church to the spiritual life are to little or no purpose. Hence, as the tenement house has been substituted for the comfortable home, the churches working on the old lines have either died or have followed the well-to-do class uptown.

"The institutional church, however, succeeds because it adapts itself to changed conditions. It finds that the people living around it have in their homes no opportunity to take a bath; it therefore furnishes bathing facilities. It sees that the people have little or no healthful social life; it accordingly opens attractive social rooms, and organizes clubs for men, women, boys and girls. The people know little of legitimate amusement; the church, therefore, provides it. They are ignorant of household economy; the church establishes its cooking-schools, its sewing-schools, and the like. In their homes the people have few books and papers; in the church they find a free reading-room and library.

"The homes afford no opportunity for intel-

lectual cultivation; the church opens evenings schools and provides lecture courses. As in the human organism, when one organ fails, its functions are often performed by some other organ; so in the great social organism of the city, when the home fails, the church sometimes undertakes the functions of the home. Such a church we call 'Institutional.' "

It is generally assumed that institutional church work requires a great deal of money. This is not necessarily true; it is, more frequently, a question of flesh and blood rather than one of finances. It is quite possible to conduct an institutional church on so small a sum as one hundred dollars per year, aside from the expense of carrying on the work of the ordinary church. Frequently ministers and other church workers will declare that they could do a wonderful piece of work if they had the money to do it with. Very rarely is money given upon presentation of such a proposal. It is far better to prove, with the limited means at one's disposal, that the work can be done and that you are the man to do it. With a building that is lighted and heated, perhaps with only two rooms, one is ready for a diversified program. Few things are more popular than an illustrated lecture course. An admission fee of five cents pays all expenses. These lectures need not necessarily be given by professionals. It is quite possible, in these days, to secure sets of lantern slides at a very small rental, with printed lectures accompanying them, from which a person of fair intelligence may work out an interesting address. One young minister in a western city prepared a lecture of this kind once every week and gave it to crowded houses. He supplemented the material furnished by the firm supplying the lantern slides with additional material found in the public library. He lectured on the life of Napoleon and other well-known characters, the life in the larger cities of this country and abroad, and he also gave some lectures which were popularly scientific; but, in addition, he secured some lantern slides on the parable and other Bible stories, charging five cents admission to these lectures, as well as to those of a secular character. Six lectures on "Pilgrim's Progress," on six successive weeks, were very interesting to the people. In every case, hymns were thrown upon the screen and sung by the audience. Occasionally an illustrated song was used as a solo.

The use of motion pictures is coming to be more and more popular in the churches. For a comparatively small sum a complete outfit may be obtained, and satisfactory films are becoming more plentiful. Even the small churches in the rural districts may secure equipment that may be used, without danger, to the entire satisfaction of the average audience. Some churches are using these pictures at the Sunday night services. A demand has, therefore, been created for so-called "religious" films. However, these "religious" films are often the most irreligious.

When, for example, the story of the Prodigal Son is shown, one will almost invariably see a ballet scene which, while it may be true to life, is not always edifying to a mixed audience. As a matter of fact, however, great religious truth may be taught in the strong dramatic stories

which have been filmed by some of the best producers in this and other countries.

A high-class story of human life, with a good moral, is usually more effective than the average "religious" film. Always remember that it is the personal element that makes the lecture of interest to the people, so that, if a man can tell the story of his own experience, even in a very ordinary way, and if the pictures, as shown, were taken by himself, he may hold his audience better than some others who have greater oratorical or literary ability.

Most of the lecturers will give their services gratuitously and be glad of the opportunity to be used, when they can speak to an appreciative audience. Pictures are particularly applicable in a community where there are quite a good many foreign-speaking people who do not understand the English language, for pictures talk in every tongue, and if they exalt the nation or country under consideration, they will be of immense value in making friends of the foreign-tongued peoples.

A "Children's Hour" on a winter afternoon is useful. Have a children's choir, with recitations by children, a solo—anything that children can do—will be appreciated. The program may sometimes be spontaneous, and yet, underlying the entire proceeding, there should be a definite plan and purpose. Have the children sing hymns when you can. In one "Children's Hour" children sang street songs of the best type. They contained sentiment that was helpful, as many popular ballads do. It sometimes happens that the worst boy in the neighborhood may be completely changed by being brought to the front—because he was made the soloist of the occasion. A ten-minute gospel talk is effective at the "Children's Hour," and sometimes some one may come in, rather informally, to sing or recite.

Self-governing clubs for boys and girls, with the right kind of direction, may be made one of the most powerful factors for good in the community. A boys' club, with a membership of over five hundred, was conducted at an expense of only thirty dollars for each year. This paid for some cheap pine tables, some printed matter, some games, and a closet in which to keep them. The rooms were open every night, except Sunday, and there was an average attendance of 150 per evening, although at a weekly entertainment given by friends there was sometimes a weekly attendance of four hundred newsboys and bootblacks. The editor of the newspaper sold by the boys came down to tell how a newspaper is made. A college professor talked on "Habits." A surgeon told, simply, of the progress of his art. The possibilities along this line are almost limitless, and there is comparatively no expense. Friends contributed magazines and papers, and were glad to do so.

One may have small groups of boys, led by some interested men and women, who have talent—it matters little what, so long as it may be made helpful. A knowledge of geology, astronomy, wood-carving, printing, music—instrumental or vocal—almost anything that will interest boys. And if one has a passion for one's talent, it is a comparatively easy matter to interest others. A city history club will be found instructive. Study the beginning of the

(Continued on page 327)

LINCOLN FIFTY YEARS AFTER

[April 15, 1865, fifty years ago, Abraham Lincoln died, having been shot by an assassin the evening before. His life is perhaps the best answer to the question of the success of democracies. No other nation could have produced him, and in no other nation could he have accomplished what he did. It required forty years to cement the shattered friendship of the North and South. Had he been permitted to live he might have done it in half the time. He feared God, read his Bible, and was temperate. The efforts of whiskey men to twist his words into seeming approval, puts them on par with grave-robbers and forgers. We give his denunciation of intemperance below.—Editor.]

The Gettysburg Address.

Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this; but, in a larger sense, we can not dedicate—we can not consecrate—we can not hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work, which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, and for the people, shall not perish from the earth.

* * *

"One of Our Presidents."

(There is a statue of Lincoln, by Gutzon Borglum, in Newark, N. J.)
He sits there on the low, rude, backless bench,
With his tall hat beside him and one arm
Flung thus across his knee. The other hand
Rests flat, palm downward by him on the seat.
So Esop may have sat; so Lincoln did.
For all the sadness in the sunken eyes,
For all the kingship in the uncrowned brow,
The great form leans so friendly, father-like,
It is a call to children. I have watched
Eight at a time swarming upon him there,
All clinging to him—riding upon his knees,
Cuddling between his arms, clasping his neck,
Perched on his shoulders, even on his head;
And one small, play-stained hand I saw reach
up
And laid most softly on the kind bronze lips
As if to claim them. These were the children
of—

Of foreigners we call them, but not so
They call themselves; for when we asked of
one,

A restless, dark-eyed girl, who this man was,
She answered straight, "One of our Presidents."

"Let all the winds of hell blow in our sails,"
I thought, "Thank God, thank God, the ship
rides true!"

—The Congregationalist.

A Contemporary Opinion.

A letter was written by the late Edwin L. Godkin to the Daily News, of London, on March 7, 1865. This was just after Lincoln had pronounced his second inaugural, and of that address Mr. Godkin remarked:

"The President has delivered what is, I suppose, the shortest inaugural address on record, probably for the best of all reasons—that he had very little to say. He has no new policy to trace out, nothing to explain that has not been already explained half a dozen times. * * * What he said last Saturday was little more than a formal acknowledgment of the honor which has just been conferred on him, but though formal, was hearty, and what is perhaps better still, and certainly rarer, it was in excellent taste. His English is about as good as Lord Malmesbury's, but he hardly ever says a feeble thing, and except when he undertakes to discuss questions of political economy, which are far out of his depth, he is invariably shrewd, if not wise."

Such was the mildly appreciative and somewhat patronizing description by an intelligent Englishman of the address destined to be immortal, in which Abraham Lincoln said:

"Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease with, or even before, the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding.

"Both read the same Bible, and pray to the same God; and each invokes his aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not, that we be not judged. The prayers of both could not be answered. That of neither has been answered fully.

"The Almighty has his own purposes. 'Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh.'

"If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him?

"Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'

"With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds,

to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.”

Mr. Godkin found that Lincoln, with the burden of the great war on him and the shadow of death crossing his pathway not far ahead, had very little to say, but said that very little in “excellent taste,” and in English “about as good as Lord Malmesbury’s;” and he approved the address on the whole, even though its author’s intellect seemed to him inadequate for the profundities of political economy.

* * *

The Saloon.

An old soldier at a campfire reunion said: “I was a private in one of the western regiments that arrived first in Washington after the call for 75,000. We were given leave to see the town. My comrade and I were just about to go into the door of a saloon, when a hand was laid upon my arm; and, looking up, there was President Lincoln from his great height above, a mere lad, regarding me with those kindly eyes and a pleasant smile. I almost dropped with surprise and bashfulness, but he held out his hand; and as I took it he shook hands in strong, Western fashion and said: ‘I don’t like to see our uniform going into these places.’ That was all he said. He turned immediately and walked away, and we passed on. We would not have gone into that tavern for all the wealth of Washington City. Whenever I go near a saloon and in any way think of entering, his words and face come back to me. That experience has been a means of salvation to my life. Today I hate the saloon, and have hated it ever since I heard those words from that great man.”

* * *

Lincoln’s Faith.

Lincoln’s religious faith did not come to him by reasoning, but in the stress and strain of life. He laid hold upon certain great truths with the grip of a hungering and thirsting nature. It is in this way, I believe, that the strongest faith is attained. With his whole nature stretched to its highest tension, no man can avoid conviction. So long as he merely rests, remains inactive, passive, he may get along without faith; but when his soul is awakened and his feeling is aroused, believe he must.—Popular Science Monthly.

* * *

Condemnation in His Face.

At one time an officer wearing the insignia of a colonel’s rank came to see Mr. Lincoln. The man’s complaint was, in brief, that he had been unjustly dismissed from the army for drunkenness on duty. The officer had a good record for gallantry and courage. Lincoln knew him. But the lines in the man’s face told their own story of long and unrestrained indulgence. Mr. Lincoln heard the story patiently. He rose up, and, as was his habit when moved deeply, he grasped the officer’s hand in both his own, and said: “Colonel, I know your story. But you carry your own condemnation in your face.” The tears were in his voice, and to the officer, who walked out without a word, Lincoln appeared like a slice of judgment. The only comment the President made subsequently

was, “I dare not restore this man to his rank and give him charge of one thousand men, when he puts an enemy in his mouth to steal away his brains.”

* * *

Washington and Lincoln.

The change from Washington to Lincoln was only surface deep. George Washington was the man who saw that the Union was necessary, and Abraham Lincoln was the man who saw that the Union must be preserved. I am tired of the talk which makes of Lincoln a rude, ungainly jester and of Washington a cold, dignified English squire. One of these men was great enough to refuse a crown; the other was great enough to accept a cross for his country.—Henry van Dyke.

* * *

Equity vs. Law.

After listening one day for some time to a client’s statement of his case, Lincoln, who had been staring at the ceiling, suddenly swung around in his chair, and said: “Well, you have a pretty good case in technical law, but a pretty bad one in equity and justice. You’ll have to get some other fellow to win this case for you. I couldn’t do it. All the time, while talking to that jury, I’d be thinking: ‘Lincoln, you’re a liar,’ and I believe I should forget myself, and say it out loud.”

* * *

Lincoln’s love of country hardly left room for love of self. Other rulers of great power have remorselessly crushed those who stood in their way. He said, “I am not in favor of crushing anybody out.” It is sometimes thought that virtue in a man of action cannot co-exist with great ability, and it is undeniable that much contemporary opinion of Lincoln ran: well-meaning, but weak; honest, but without force. When his death came, men recognized all the more his goodness, but then, too, they said he had been wise, a judgment which a later generation has confirmed. “The new pilot,” as Emerson said, “was hurried to the helm in a tornado;” but after he had taken his bearings what a skillful pilot he made!

* * *

Lincoln’s Diligence. (341)

Abraham Lincoln was a concentrated example of diligence. While cutting wood he had a book with him and his resting moments were spent in study. One day he was sitting on the ground with a law book on his knees and reading. A man passing by called out: “Hello, Abe, what! Studying law? Do you expect to be President some day?” “Don’t know,” said Lincoln, “but I am going to get ready for anything God may have for me to do.”—Western Christian Advocate.

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“More things are wrought by prayer
Than this world dreams of. Wherefore, let
thy voice

Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those that call them
friend?

For so the whole round earth is every way
Bound by gold chains about the feet of God.”

—Tennyson.

Lincoln's Words

Disregard of Law.

"There is even now something of ill omen among us; I mean the disregard for law. Here, then, is one point at which danger may be expected. The question seems: How shall we fortify against it? The answer is simple: Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the revolution never to violate in the least particular the laws of his country, and never to tolerate their violation by others."

Reverence For Law.

"Let reverence for the laws be taught in schools, in seminaries and in colleges; let it be written in primers, spelling books and almanacs; let it be preached from the pulpit, proclaimed in legislative halls and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions sacrifice unceasingly upon its altars."

Test of The Bible.

When Lincoln was a candidate for Congress, he was anxious to know how the ministers would vote. He asked a friend to find out. His friend reported that the ministers were divided on the question; some would vote for him, some would vote against him. Lincoln quietly drew from his coat pocket a little Bible, and holding it in his hand, he said, "If I read this book right,

every preacher ought to be with me in this contest."

"Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong."

"Let us have faith that right makes might; and in that faith let us to the end dare to do our duty as we understand it."

"The purposes of the Almighty are perfect and must prevail, though we erring mortals may fail to perceive them in advance."

"When a man is sincerely penitent for his misdeeds, and gives satisfactory evidence of the same, he can safely be pardoned, and there is no exception to the rule."

"God must like common people or he would not make so many of them."

"There is no grievance that is a fit object of redress by mob law."

"When divine or human law does not clearly point out what is our duty, we have no means of finding out what it is but using our most intelligent judgment of the consequences."

"You can fool all the people some of the time, and some of the people all of the time, but you cannot fool all the people all the time."

Lincoln And His Bible

One of the things that has surprised everybody is that a man of the people, without the education of the schools, should have been able to write English that is marvelous in its clearness and simplicity, in its dignity and sublimity. The Gettysburg address and the second inaugural straightway passed into the list of classics in our language.

One explanation is the source from which he learned his speech. As boy and man he possessed and read the English Bible until the spirit of its simple dignity passed into his own words, and its phrases were fixed in his memory for effective use in after days.

In The Christian Evangelist some time ago Edgar DeWitt Jones had an article on Lincoln's debt to the Bible. We quote some of his statements:

Lincoln's mother once said: "I would rather my son would be able to read the Bible than to own a farm, if he can have but one." There is no evidence that Lincoln ever owned a farm, or that at any time in his life he ever had enough money to purchase one. There is plenty of evidence to show how frequently and how well he read the Bible. The influence of the Scriptures upon Lincoln's life and writings it is easy to trace. I have taken the pains to go through his published works, his speeches, his letters and many of his public papers, and I have marked every reference to God, to Providence; every Scriptural allusion or quotation, and in so doing I have frequently been astonished at the result. Some pages are literally covered with pencilings; some single paragraphs con-

tain as many as half a dozen such references. I talked recently with an old man who heard the Lincoln and Douglas debate at Bloomington, Ill., who said, "I remember Lincoln quoted Scripture like a preacher."

One of Lincoln's celebrated speeches was, "A House Divided Against Itself Can Not Stand." Where did he get the very phraseology of that title? From Mark 3:25. In this same speech, in referring to the remarks that were made quite generally then, that Douglas was a very great man and the largest of his opponents very small, Lincoln said: "Let this be granted, but 'a living dog is better than a dead lion.' Where did he get that neat retort? From Ecclesiastes 9:4.

In an address before the Young Men's Lyceum of Springfield, Ill., he refers to the stirring scenes of the American Revolution and says: "In history we hope they will be read of and recounted, so long as the Bible shall be read," and he concludes: "Upon these let the proud fabric of freedom rest, as the rock on its basis; and as truly as has been said of the only greater institution, the gates of hell shall not prevail against it."

In his brief "Second Inaugural," Lincoln mentions the name of Deity seven times, and makes three quotations from the Scriptures:

"Judge not that ye be not judged." Matt. 7:1.

"Woe unto the world because of offenses, for it must needs be that offenses come; but woe to that man by whom offenses come." Matt. 18:7.

"The judgments of the Lord are righteous altogether." Ps. 19:7.

The influence of the Bible on Lincoln's literary style is marked. The directness, the simplicity, the lofty and at times sublime strain, the beautiful figures of speech all tell the story of how thoroughly he studied the Scriptures.

His farewell speech on leaving Springfield, his "second inaugural," and the unforgettable oration at Gettysburg, are eloquent examples of the debt Abraham Lincoln owed to the English Bible.

Dr. Cuyler tells yet another story of the Lincoln-Douglas debate. At one place in the series it was evident that the sympathies of the audience were entirely with Douglas, who spoke first. When Lincoln rose to reply, he slowly took off his linen duster and handed it to a friend sitting near, saying, "Hold my coat while I stone Stephen." And "stone" him he did, carrying the audience in spite of themselves.

Of the Gettysburg speech, a little book on "Lincoln's Use of the Bible" says that the London Quarterly Review decides that this surpasses every production of its class known in literature; the only thing to be compared to

was the oration over the victories of the Peloponnesian war, which the historian Thucydides put into the mouth of Pericles.

Professor Albert S. Cook, seeking to show the influence of the Bible on the style of great writers, says: "The matter is beyond dispute when we come to a piece of classic prose like Lincoln's second inaugural, which certainly owes nothing to the Romans of the decadence. We need no further demonstration of the indebtedness of English prose style to the Bible, nor would it be easy to discover a better illustration of biblical qualities in modern guise exemplified in a passage of more interest to all the world. Robert South recognized it as a mark of illiteracy to be fond of high-flown metaphors and allegories, set-off with scraps of Greek and Latin. If this be true, the American people so far escape this imputation as they have set their seal of approval on such writings as Lincoln's; and that they have had the judgment and taste to do so is due, more than to any other cause, to their familiarity with the Bible."

How Moody Won His Teacher's Son

An Unrecorded Incident in the Life of Mr. Moody, Told by his Lifelong Friend, D. W. McWilliams, in Association Men, New York, N. Y.

Today, as I write, December 22, 1914, is the fiftieth anniversary of the coronation of Dwight L. Moody, "America's best loved Evangelist and founder of the great chain of Christian work at Northfield."

I am asked to recall some incident showing how Mr. Moody comes to conclusions in favor of Jesus Christ. Mr. Moody had such great speaking power, was so popular, and in results so effective that on very short notice he would fill any building where he was announced to speak. He sent word to some friends in Lafayette Avenue Presbyterian Church, Brooklyn, that he would be in that city a few hours and that he would hold an evening religious service in that church. He preached to a large company an impressive sermon, in which he presented Christ as the soul's great need, and with his characteristic earnestness he urged his hearers then and there to make the great decision. In closing he turned the meeting in that direction.

Leaving the pulpit he went down to the pews for personal effort. He asked a young man near the pulpit if he was a Christian. He said, "No." "Do you desire to be a Christian?" He said that he had such desire. After some conversation they knelt in prayer. Mr. Moody opened his Bible at Isaiah 53:6 and read it in a low voice so that the man could follow: "All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all."

Mr. Moody asked him to pray aloud after him sentence by sentence: "All we like sheep have gone astray." "Have you done that?" said Mr. Moody. "Is that true—have you gone astray?" The man said, "Yes." "Then pray that," Mr. Moody said, and the man so prayed. "We have turned every one to his own way—"

"Have you done that?" said Mr. Moody, and the man said: "Yes." "Then pray that," said Mr. Moody, and the man so prayed. "And the Lord hath laid on him the iniquity of us all," Mr. Moody said. "Pray that," said Mr. Moody. But the man was silent. Mr. Moody asked him why he did not pray and was told that he could not say that his sins had been laid on Jesus. Mr. Moody then repeated the first sentence of the verse and again asked the man: "Is this true?" "Yes," was the reply. Mr. Moody then repeated the second sentence of the verse and said: "Is that true?" "Yes," was the answer. "Now, can you not pray the third sentence?" The man said "No." Mr. Moody said: "You say that the first sentence is true (he repeated it), and that the second sentence is true (he repeated that), how dare you take a verse of Scripture and cut it up that way, saying that one part is true and that another part is not true. If you say that you have gone astray and turned to your own way—how dare you say that if you turn to him your sins were not laid on him? How can you treat a verse of Scripture that way?" The young man yielded and repeated in prayer the entire verse.

They arose from their knees, there was further conversation and the man accepted Christ as his Saviour.

Before they parted Mr. Moody asked him his name. He replied, "Kimball." "Kimball?" said Mr. Moody—"a man named Edward Kimball led me to Christ." The young man replied "Edward Kimball was my father."

"With what measure" of service for the Master, "ye meet it shall be measured to you again."

The curate (engaged in a theological discussion with his landlady): "And what do you think of the character of St. Paul?"

The Landlady: "Ah! he was a good soul. Do you remember how he once said we should eat what is set before us and ask no questions for conscience' sake? I've often thought how I would have liked him for a lodger."

STUDIES IN NEGLECTED TEXTS

EVAN J. LENA

THE BOAST OF BABYLON.

"I shall be a lady for ever." Isa. 47:7.

The utterance of proud Babylon is identical with that of the vain and self-confident in all ages. The language of the individual puffed up with self-conceit is the same as that of the nation ruled by ignorance and pride. The delusion prosperity produces in such men, or nations, is always of the sort indicated by the text chosen.

This expression, "I shall be a lady for ever," suggests that lengthened prosperity in the case of the ungodly leads to:

I. False security. The Psalmist speaks of those who 'trust in their wealth, and boast themselves in the multitude of their riches.' Psa. 49:6.

Job, in the time of his health and gladness, said, "I shall die in my nest," Job 29:18. The tendency of richness and honors is to blind the heart to the future; and too often to steel it toward God.

II. Leads to presumption. "A lady for ever," that is in my own right, "no contingency can arise to deprive me of my title and wealth." The prosperous man is tempted to forget he is as dependent upon God now, as he was in his days of adversity.

III. Leads to boasting. The vernacular of pride. "A lady" superior to others. Prosperity leads its slaves to imagine they are a higher order of being. I knew a lady who gravely assured a poor almshouse woman that in heaven itself the distinction would be observed. She virtually said, "I shall be a lady for ever."

IV. Leads to self-satisfaction. "A lady." "I am that now. None will dispute it. I need aim no higher. I am rich, increased in goods, and have need of nothing." The Laodicean Church spake after this fashion. How dreadful the delusion! A lady! Yes! self-styled, dependent, despised!

V. Leads to abandonment to luxury. "A lady for ever," that is, "I mean to be at ease, to enjoy life." Let us beware, if our worldly position be prosperous, lest we live on the gifts, rather than on the Giver.

VI. Leads to spiritual blindness. Prosperity dazzles the eye; the future is willfully disregarded. The cry of the world, though uttered in other dialects, and in different words, is the boast of Babylon, "I shall be a lady for ever." The boast is its belief.

Remember the desolation of self-confident Babylon. Remember, as the wicked boast escaped her lips, Justice drew near. Nor shall the future of those who disobey the gospel be less dreadful or severe.

The Pastor's First Sermon.

"Therefore came I unto you without gain-saying, as soon as I was sent for; I ask therefore for what intent ye have sent for me?" Acts 10:92.

There is a whispering-gallery from the lip of the needy to the ear of God. It is recorded of the elder Dionysius of Syracuse, that he ordered a cave to be constructed for his pris-

oners in the form of an ear, so that every word they uttered was conveyed to one common tympanum, close to which he sat. The world is such a cave; every cry, however feeble, is heard by him who inclines his ear to hear "the groanings of the prisoners."

Cornelius had preferred his request, and left it with God. There was some delay in gratifying it, for God was training Peter by various methods so that he might overcome his prejudices, and engage in the work so distasteful to him. When that was done, the prayer of Cornelius was fully answered. Four days elapsed, and then a scene of most significant import is beheld; there stands Simon, the rigid Jew, in the house of a Gentile, and not only so, but he stands there to tell of privileges common, alike, to Jew and Gentile. He does not stand alone; six of his countrymen are spectators of his zeal. He displays neither pride nor indifference; he gives them to understand he has come without reluctance, at their request, to render the service they desire.

I. Notice, first, his commendable silence. "Without gainsaying."

1. He was silent, although his mission was foreign to his prejudices. If we would do anything for God, we must stifle our prejudices.

2. He was silent, although he doubted, perhaps, his own qualifications for the mission. If he did not doubt, it is certain he was strongly tempted thereto, verse 20. Doubts will invade the mind, but we should never encourage or utter them. If lions are said to be in the way of duty, put the finger of faith in your ear, and you will never hear their roaring.

Every word we utter of "gainsaying" is a strand, of which the devil makes a rope to bind the hands of usefulness.

3. He was silent, although the commission was sudden and surprising.

The wise man said there was a time to keep silence. We may be assured that time has come when God commands us to do or suffer.

II. Notice, secondly, his eager diligence. "As soon as I was sent for." He came with all promptness. We believe earnestness is as much an ordained means for the success of the gospel as prayer or faith. In the case of Peter we have this earnestness exemplified.

1. He did not hesitate on account of his stained character. Had not the command been explicit, he might have said, I will wait before I go forth as an apostle to the Gentiles, and, by an exemplary and holy life, strive to regain my reputation, at least, in the eyes of the brethren. For I believe the thought of his denial and abandonment of the crucified Lord never was out of his mind for an hour. Many are held back from usefulness by fear lest men should taunt them with their former character. Their fear, however, not their history, is the real barrier to usefulness. Like Artemon, who was so afraid lest anything should fall on him, that he had two slaves to carry a brazen shield over him constantly; his precaution placed him in jeopardy, for the shield was the most likely thing to fall on him.

2. He was not tardy on account of his inex-

perience. It was the first time of his going as a missionary to the Gentiles. But he was courageous. He knew he had a sermon in his heart, and trusted in God to bring it to his lips.

The young pastor may ask with anxious concern, as he looks forward to years of labor, and considers his own inexperience, "Where are all my sermons to come from?" He need not fear; if he faithfully place the ordained trumpet to his lips, God shall make a variety of melody.

Each one of us is called to some service. The finger of God points to some Caesarea; first of all let us know where it lies, and then eagerly hasten thither.

III. Notice, thirdly, his pointed question: "I ask, therefore, for what intent ye have sent for me?" Like a physician, he wastes no time in idle formalities; he goes straight to the patient, and inquires why he is sent for. It is well for the Christian pastor to start fairly; to have his mission fully understood; to know the expectations of his charge, so that neither they nor himself may be disappointed afterward.

We may suppose some answers to the question, as given by modern congregations, and state the fitting rejoinders.

1. To be a censor of others. No, the preacher's position is that of a shepherd, not a sheep-dog.

2. To be a caterer for our intellectual wants. No, the preacher should strive to improve the minds of his people, but his chief mission is to the heart.

3. To be a boon companion. No, a preacher should rejoice to share the joys of his hearers, but his first business has to do with the poor and sorrowful.

4. To repeat the particular creed of his hearers. The preacher's duty is to deal with God's word, and not with the systems manufactured therefrom.

Let the answer to the question of Peter, when repeated by preachers now, be such as this, "We have sent for you to expound and enforce the Word of our Master; to admonish the erring, and encourage the faint; to teach men their danger, and proclaim the Deliverer." Then shall our preachers be more like Peter, their sermons more like his, and their success something after the sort recorded in the 44th verse.

The Christian's Confidence.

"He knoweth the way that I take." Job 23:10.

Job was like a poor traveler on a lonely road. The devil had been permitted to intercept his course, and bruise, and lame, and strip him of all he had. Now, these so-called friends weave elaborate arguments to prove that, because he is in such a sorry plight, therefore he must be in the wrong road. So Job virtually says, "It does not matter what you think, God knows all about me, and if he thought it was wrong for me to be as I am, he would tell me!"

I may take this as the language of every tried child of God, and paraphrase it thus:

I. "He knoweth the way I take," for he directed me. God ordained even his footsteps. The greatest comfort we can have in time of affliction is to know God ordains it; to know we are not responsible for our sufferings.

II. "He knoweth the way that I take," for he visited me. I have had communion with

him. He would not be false to me. He would not strengthen me in a wrong course.

Let the afflicted soul in his darkest hours say: "God must know my state, for I have felt him to be near."

III. "He knoweth the way that I take," although it is almost trackless. I walk alone, and can hardly find my way, but I am sure of going right, because God is looking on. This is walking by faith.

IV. "He knoweth the way that I take," although I have sometimes doubted it. God's guidance is not dependent on our faith. He is true to us, however skeptical we may be. It is not always that the afflicted can feel all is right.

V. "He knoweth the way that I take," so I conclude he will never abandon me. His past mercy is a pledge of future grace. He never yet left the soul he engaged to guide.

VI. "He knoweth the way that I take," so I do not mind its thorns." It is very rough and perilous," says the soul; "I grow weary, and am wounded at almost every step, but if a gracious God keep his eye on me I cannot perish."

VII. "He knoweth the way that I take," therefore I must reach home. It must lead to final and blessed rest, for he has promised eternal life and felicity to those who put their trust in him. He knows the snares, the perils, the trials of the way, and will guard and deliver and succor me. It does not matter, then, what the road is, nor how we feel therein—it leads up to heaven.

The Teacher and His Pupil.

"The heart of the wise teacheth his mouth." Prov. 16:23.

The heart has been compared to many things—a citadel, a mirror, a temple. Here it is compared to a teacher.

I. The teacher of the lips. How much of evil does the heart of the wicked utter by means of the lips!

1. The heart of "the wise" is a powerful teacher. The head has never made the tongue so eloquent or effective. The heart of Paul made his stammering tongue to disturb voluptuous Felix, and confound cynical Athenians.

2. The heart of "the wise" is the only teacher of acceptable words. God hears none but such as are thus dictated.

II. But alas, it is withal a frail teacher. The heart is human, liable to err. It has a strange leaning to the weak, and speaks smooth things to those it loves when it were wise either to be silent or speak in reproof. In many of us it is a timid teacher. How much it knows and is not bold enough to teach the lips.

III. The pupil of the heart. "The heart of the wise teacheth his mouth."

1. Often refractory. Readier to learn the teaching of pride or anger, or revenge.

2. Of small capacity. A good man feels more than his lips can utter.

3. Let it be a consecrated pupil. Say, "Lord, my mouth shall speak thy praise." Let your heart cause your lips—

To speak the word of sympathy.

To speak the word of prayer.

To speak the word of thanksgiving.

HAS THE CHURCH COLLAPSED?

In the February Century, Edwin Davies Schoonmaker has an article entitled, "Has the Church Collapsed?" When we look back over the centuries, and recall that the church survived two centuries of continuous persecution from the great power that ruled the entire civilized world of the time, while she herself was just struggling into life, a band of men, poor, unlearned, without power social or political, we may suspect that she possesses a reservoir of force not easily to be overthrown. When we also recall that she passed through decades of the Inquisition, religious persecution not inflicted by pagan warriors from without, but by the mistaken, prejudiced hatred of brothers within her fold, and still maintained her existence, even though injured, we may conclude she is no house of cards to collapse in a storm. Together with society in general, she has lived through a "Hundred Years' War," through a worse "Thirty Years' War," through the upheaval of the crust of a thousand years of ancient injustice in the overturning of the Napoleonic wars, and in general both church and society profited by the fiery ordeal.

Remembering all these things, why should we forget that the Lord Jesus himself said of "My church" that the "gates of Hades shall not prevail against it?"

Mr. Schoonmaker says:

"Recently, when the Rheims cathedral was bombarded, a cry went up from enlightened lands that a work of art had been destroyed. Here, if we only realized it, was the most complete indictment of the church that was ever made. For what could be more painful to a person or an institution that had once been a power in the world than to be utterly forgotten? Far better the most rabid denunciation. And a century ago this proof of the vitality of the church would not have been lacking. Indeed, a decade ago the falling of bombs upon the ancient roof would have called forth at least a sneer from free-thinkers the world over. But today even this praise is denied her. Amid the general indignation, even the clergy seem to have forgotten that it is a house of God that has suffered disaster."

But no building, cathedral nor chapel nor bare little church on a country cross-roads, is the church. If all the church buildings were destroyed by cannon or by earthquake, the church still exists as strong as before. We might even admit that some church buildings—both Catholic and Protestant—have become more "works of art" than places of worship, still we see no need of feverish, superstitious outcry. We may regret the fact, and lament that the sense of proportion has occasionally failed, but we go not into hysterics over it.

But we may let the author answer himself. Before he finishes his article he says:

"He who thinks that wine or bread or cups or altars or buildings are Christianity, or any part of Christianity is, without knowing it, inside a cathedral, and his ideas of Christianity are derived from the paraphernalia which he sees about him, and his conception of the man of Nazareth from the dead figure which hangs in the window. Art has a place of its own, and has nothing to gain from being confounded with religion. On the other hand, religion has

much to lose from being confounded with art."

Why then this wail?

The article is written from a strong Unitarian standpoint. The author says that Jesus "put behind him every temptation to distinguish himself in any way from the common man. * * * The claim which the church has made that Jesus is the Son of God in a way wholly different from that in which an elder brother is, along with his younger brothers, a son of the same father, is Romanism pure and simple, and was undoubtedly invented and has since been adroitly insisted upon for the same purpose as that for which a similar claim was made for the Caesars, to overawe and thus lay the foundation for outer authority. * * *

"All those splendid superstitions with which the Romans surrounded the birth of Romulus are draped around the crib of the man of Nazareth. As in the former case, the human father is gotten rid of to make room for Mars; in the latter the same thing is done to make room for Jehovah."

Mr. Schoonmaker has a fine analysis of the characters of the three apostles, John, Peter and Paul, and their influence upon the development of the church. Perhaps it might be better stated as a characterization of the three as representing three phases of the growth of the church—three aspects of the church at present.

Referring to the present war and the shock which its extent and bitterness has caused us, Mr. Schoonmaker says:

"Time and again we had been told by those who claimed to know about such things that our moral forces were amply sufficient to hold back the deluge that has overwhelmed us."

We admit with grief that we are not as far on our journey as we thought we were, but that doesn't prove we have not started at all. Again he says:

"For nineteen centuries society has left in the hands of the church the direction of the moral forces of the world. And now, after eighteen hundred years, it is as easy for men to thrust bayonets into one another as it was in the heathen world. Is it not apparent that the church has collapsed?"

On the contrary, for the first time in the history of the world, is there an outcry against this wholesale slaughter. Never before has there been so little said about glory and honor on the battlefield. Never before has the bald truth of the suffering of the wounded and of the survivors in the deserted homes, been so brought to the front and emphasized. Never before has war been so repellent to the feeling of mankind. Never before have the originators of war felt it obligatory upon them to defend themselves from the guilt of disturbing the peace. Never before have kings troubled themselves to try to put the responsibility of beginning the war upon the other party.

We have only found out that we have not come so far as we had hoped; but, when we turn and look back, we see how far we have come. We have only found out that mankind is exceedingly slow to learn.

Cathedrals may be destroyed, denominations may cease, systems of theology may be outgrown, but the church of God abideth forever.

AIDING NEEDY PASTORS.

Our Christmas box appeal resulted in relief to some 40 or more needy pastors, either with boxes or cash gifts. We found more fortunate pastors very sympathetic towards their needy brethren. Phyllis, daughter of a western pastor, sent \$2 to help some poor preacher family. But the appeals continue to come. Christmas does not bring relief to some. One pastor in Bulgaria needs \$30 very much. Another baby has come, and they have not enough fuel to keep it warm.

Here is another Oklahoma case: "Our circuit is 26 miles long. Have only a few members. There have been no crops for two years. Our people do all they can, but some live in sod-houses. We had the misfortune when moving here to lose my trunk of winter clothing." He needs an overcoat size 38, and underwear.

An Evangelical Association pastor in North Dakota has undergone a serious operation and it will have to be repeated. He has been sick since last April. He and his wife do not need much clothing, but the two daughters, 12 and 14 years old, need school dresses, shoes and over-shoes. Blankets, sheets and pillow cases and small amount of money would help.

A woman pastor of a Congregational church in Colorado needs \$35 for necessary repairs to church. If some one gave half it might induce her people to raise the balance.

Pastors who came from Canada should remember pastors of mission churches in the old home. One pastor in the province of Quebec, writes as follows:

"We are feeling the war severely in the high cost of living, and reductions in salaries. The Home Mission Board for Ontario and Quebec were compelled to reduce their grants from 20 to 50 per cent. The banks required the board to reduce its overdraft and the income was less than a year ago."

This appeal comes from far off Armenia. It comes through an American pastor whose brother is a surgeon. He writes:

"The government (Turkish) compelled me to leave my wife and children and go to Angora to serve in the hospital. They forced me to pay all my expenses of traveling and buy a uniform. After seven days I reached Angora. I had only 20 dollars to leave with my wife. If you do not send her money they will suffer. My wife was ill from a serious misfortune, and I begged to stay with her a few days, but the soldiers refused. Everybody is poor. The rich lost all. Banks have been robbed. The future is dark. I am not allowed to write more."

The Expositor will furnish addresses of these persons, and will do all it can to help relieve the most needy. F. M. BARTON.

ADD ANOTHER JOY.

George W. Coleman.

That immigrant father supporting his brood on nine dollars a week and the whole family starving themselves in many ways in order to give their Antone a musical education! Ah, how he plays now, as though his very soul spake unto you! And how his loved ones rejoice in the sacrifice they made!

That little "newsie" whose every spare moment out of school hours was coined into pennies to support the lonely mother in their one little room on a back street! Poor little chap didn't know he was violating an ordinance by his late hours. It was enough for him that he could take home sixty or seventy-five cents honestly and hardy earned.

That successful advertising man who has just laid down his life for his native country at the battle of the Aisne, foregoing all the happiness and prosperity of these peaceful states, to suffer and die in another land for his ideals! Big Ben has tolled its last alarum for its master, LeRoy, the man to whom an ideal preserved for posterity was more than happiness and prosperity hoarded for himself.

Love for others—that's it—be they of your household or of coming generations! It is the sweetest, noblest, most powerful force in human life. It is the only thing that makes life worth living. Nothing would be practicable without it. It is the cement that holds civilization together.

Alas, alas, oh God, that this love is so circumscribed that we are willing to seek the good of some at the expense of others! Enlarge the boundaries of our affections, we pray. May we see the stamp of thine image on every human being. Make us as little children in our affections. Let not the milk of human kindness within us be dried up by the withering blasts of disappointment and discomfiture. Help us to overflow with loving kindness.

At this glad season it is an added joy to make fresh sacrifices for those we love. May we do more. Let us each add to our circle of loved ones some individual, or some group, or some class, or some cause, which hitherto has never had a lift from us, no matter how great the need. And thus we shall add one more joy to living.

OUR COVER PICTURE.

We receive inquiries as to where originals of our cover pictures may be obtained for framing. A 7x9 inch photograph of Lincoln like that on the cover of this issue may be secured from Soule Art Pub. Co., 500 Dudley street, Boston, Mass., for 50 cents.

VERY CHEAP.

Patience—What is the cheapest-looking thing you ever saw about a bargain counter?

Patrice—A husband waiting for his wife.

A RETORT TURKISH.

The following we take to be of Turkish origin:

"As a woman was walking, a man looked at and followed her.

"'Why,' said she, 'do you follow me?'

"'Because,' he replied, 'I have fallen in love with you.'

"'Why so? My sister, who is coming after me is much handsomer than I am. Go and make love to her.'

"The man turned back, and saw a woman with an ugly face, and, being greatly displeased, returned and said:

"'Why should you tell me a falsehood?'

"The woman answered, 'Neither did you tell me the truth; for, if you were in love with me, why did you look back for another woman?'

METHODS OF CHURCH WORK

E. A. KING

Every new year brings its special responsibilities, and 1915 presents its own problems. January has now come to a close, and most of our pastors, we will hope, have gotten things moving as they desire. But we presume that February still finds some of us struggling over the church finances. If there were only some way to solve this ever present question, how easy the average minister's work would be! We do not mean to imply that the financial side of the ministry is its hardest side, but if this could be made easier a lot of worry would be taken out of the minister's life.

We know of a home missionary whose salary had been hung up so long that he had gotten deeply in debt. To avoid the embarrassment he quit the active ministry for a while, entered politics and was elected for a two-year term to a good position with a good salary. He says as soon as he pays his debts he will go back into the ministerial uncertainty. We hope, he will, but it is going to be hard to relinquish a regular salary for a positive uncertainty. We have recently seen a good man well liked and successful in every way except in a business way leave a field simply and only because the church cannot, or does not, pay him enough to live on.

All this goes to show what we have written so many times before, that the average minister simply must study this financial problem seriously and seek to put it on its feet, as it were, very early in his ministry. If this thing is not settled and settled right the best of ministers will suffer. We urge you this month to look the whole problem squarely in the face and master it for the whole year.

* * *

During the past few months we have been receiving many letters of appreciation for this department, and also quite a number of cards, folders and other printed matter. I thank you, brethren, for your kindly co-operation. We do very much wish you would put our name on your mailing list. It will not cost you very much, but it will mean a great deal to your brethren who read The Expositor. Send everything to Rev. E. A. King, 620 Malden Avenue, Seattle, Washington. Address all correspondence relating to Methods of Church Work to this address.

HOW ONE CHURCH RAISES ITS BUDGET.

We have recently passed through a financial campaign for the raising of a budget of \$28,000 and we wish with our whole heart that every reader of The Expositor could have had the experience and training of such an event. As this is impossible, we will give an outline sketch of the campaign for the benefit of our readers.

It has been the custom of Plymouth Church, Seattle, for the past three or four years to raise all its money for both current expenses and benevolences for the coming year during the

month of December. To carry out this plan it is necessary to begin a long time ahead.

With a membership of twelve or fifteen hundred members, many of whom are constantly changing their addresses, the task of keeping up a correct membership roll is no small matter. The present canvass, of which we are writing, really began last spring (1914), when an attempt was made to bring the card index up to date.

In preparing such an index we include much more than the name and address. We put down the amount given for a year or two to both current expenses and benevolences, and on the card is recorded all the important facts about the person or family.

This information is gathered by former solicitors, by the pastor and church visitors. Thus on each card are the salient features needed by the solicitors for money. Any peculiar circumstances or conditions existing in connection with the family are here recorded. Thus it is seen that we are constantly building up a set of human documents of inestimable value.

Before the canvass is to take place a budget has to be worked out. This is done by a special committee appointed by the Prudential Committee that reports at the Annual Chautauqua Conference, held during the summer or in September. In the November Expositor (1914), pages 93 and 94, this conference was described.

The budget is carefully arranged by the committee and then discussed by the workers and members and then adopted as finally amended. The church, therefore, becomes acquainted with the financial needs for the coming year several months before the canvass is made.

Preliminary to the canvass the woman's organization of the church, here called the Woman's Association, plans a careful house to house visitation just for social and friendly purposes. This is done to avoid the common criticism in a large city church that no one calls except to ask for money! Of course, these calls are not simply diplomatic. They are made in genuine good faith, and always result in splendid fellowship.

The date of the beginning of the canvass is set some weeks ahead, and the people are told when the event will take place. A leader, of course, is necessary and really the key to success. Here we have a man at the head who has had a great deal of experience in organizing teams of business men and leading them in raising large sums of money.

He was given a good but small committee and this committee began early to lay plans for the canvass. These first meetings are of very great importance, for here plans are suggested and criticized, made over and settled. Here also a few choice leaders gather and are "let in" on the inside facts and secrets of the arrangement.

Mr. Arn S. Allen, the general secretary of the local Y. M. C. A., leader of our annual canvass,

says: "When such a large task as this is set before a body of men it is best to make fun of it, or to get as much fun out of it as possible. In other words, it is best to make a game out of it." This was the way the campaign was worked, and the men entered into the game with alacrity.

One very important part of this every member canvass is the selection of men to do the soliciting. Two strong, capable men must be found to lead the teams. These men ought to be "hustlers," sharp and keen in the best sense, and they should be given an equal number of choice men. The teams, in our case, were selected by the pastor from a list of men who had previously served on a similar canvass with a group of new men who had joined the church within the past year.

The first meeting of all of these men was held on Saturday noon, at a luncheon preceding the canvass, which was set to begin on the following Sunday, December 13th. At this luncheon the men were seated at three tables, two long ones for the two teams, and one small one for the directors of the game.

The "game of war" was chosen and the men were divided into the "Aviators" and "Submarines." There was a "Board of Strategy," consisting of the chief leader, the pastor and a business man of large experience in money raising.

At this first meeting the whole plan was submitted. Copies of the cards from the card index previously referred to were distributed to the teams. These cards had previously been sorted over by the committee, so that each team would have about an equal number of good canvassing material.

All of the cards were assigned and the individuals were told to phone to the people whose names they had, inviting these people to come to church Sunday morning. As notices had already been sent to each family during the week, the whole church was aroused.

To show how carefully these men went about their task we attach the following instructions, which were printed and placed in the hands of each solicitor:

1. Make sure of name, address and amount of pledge. Count only signed cards.
2. Remember that this is really two canvasses in one—"Current Expense" and "Benevolences." Both are equally important.
3. Study your Assignment Card **before** seeing the person.
4. Remember that yours is a larger work than mere money getting.
5. Press for immediate decision—suggest that you will call again only when absolutely necessary.
6. Note on your **small** "Assignment Card" any facts developed by your visit that would help in future dealings with the person.
7. Return **all** "Assignment Cards" to your team leader. These are official records of great value to the church, and must be returned.
8. Do each day's work **that day**.
9. Keep sweet—throw away the vinegar bottle.
10. Remember whose Ambassador you are.

On Sunday morning the pastor preached a short sermon on giving. This was followed by an explanation of the plan by the chief leader,

and then the fifty or sixty men who had agreed to do the work lined up on opposite sides of the church and were introduced to the people. The regular ushers now distributed pledge cards and gathered them up at the close of the service.

This was the beginning so far as the people were concerned, and after church the canvassers met with the Board of Strategy and checked off the names of people who had pledged and divided up the result between the teams.

Quite a number of pledges from people not scheduled on the cards were received. These the Board of Strategy held until the latter part of the canvass to distribute among the leaders of the teams, so as to keep the two teams about equal in gains from day to day. There were a number of large pledges held by the board on purpose until the end of the canvass, so as to help both teams and keep one from falling behind the other too far.

The "game" of which we have spoken was played for points. For example, every cent secured counted one point. Every separate pledge counted 100 points. No distinction was made between current expenses and benevolences. The ideal kept before the men was the securing of the whole budget for current expenses and missionary work.

Each solicitor was instructed to tell the giver that to give to current expenses at a sacrifice of benevolences would be no real gain for the church. Where this plan is conscientiously carried out churches have no trouble in securing their benevolence money at the same time they secure money for home work, for fear that they cannot raise both. This is really a false fear, as many churches that have tried both plans can testify.

Because points were given for each separate pledge families divided up their pledges. It is thought that \$100 in four pledges from four people is better than this same amount from one person. Where the pledges are thus divided the interest is deepened and widened.

One thousand points were given for the largest team attendance at the noon meetings, which were held on Monday, Tuesday, Wednesday and Thursday, at 12:15 o'clock.

One of the leaders offered a very fine large picture of the church to the man who secured the largest number of individual pledges on his side. The man who won this prize gave it to the church, and the captain of the other side framed it.

The "Aviators" decorated their table by hanging over it a small flying machine; while the "Submarines" hung up life preservers, a nautical clock, brought signal lanterns with red and green lights and a patent portable fog horn. A jolly spirit was kept up all the while, and also the serious side was brought out in talks by the pastor and leaders. The men were instructed to record on their cards such information as would be helpful to the church, so the canvass really became much more than a search for money.

To show how seriously the men considered their task to be, it will suffice to refer to only one man. He put an extra telephone in his office, had his office girl take time to phone the members of his team and put two autos at the service of his side. It is not surprising that

this man's team always had the largest attendance at the noon meetings.

The final meeting was held at the church Thursday night, at supper, just before the prayer meeting, in order to present the report to the church at that gathering. We have never seen a more loyal body of eager hard-working men for any enterprise, and it is no wonder that a church with a body of men like this offers a magnificent opportunity for service.

It should be said that the total amount secured in pledges is to be augmented by a large open weekly offering from the Sunday services and from property rentals. Five thousand dollars more is needed to make up the whole amount, and this same body of men plan to conduct a "finished-the-job" campaign in the spring.

One of the most interesting features of the canvass was the noon lunch at which time all the solicitors gathered about the tables of their respective sides and reported their successes in canvassing. We do not believe the campaign would have been a success without these luncheons. The church paid for each man's lunches, considering that such investment was not only legitimate, but good business policy. It cost the church about \$100 to conduct the effort, and considers herself richly repaid.

We have here recorded an actual working out of an "every member canvass" plan, such as is being advocated by all our mission boards and church efficiency experts. The same thing can be done in any church, large or small, but it must be planned for months in advance. If you cannot undertake it this year, begin to lay plans for doing it in 1916. It is none too early to begin now. For any further information inquire of Mr. Arn S. Allen, Y. M. C. A., Seattle, Washington. (Please enclose postage for reply.)

MARKS OF AN EFFICIENT CHURCH.

The following outline of the aims and ideals of an efficient church is found in a little folder just issued by The National Council of Congregational Churches, Boston, by Dr. Hubert C. Herring, the General Secretary.

This is the result of the combined experience of such men as Rev. W. W. Scudder, of Washington, and other church leaders. It presents the best standard we have ever seen, and we suggest that pastors call together their board of trustees, deacons, and leading workers and study this splendid outline plan. We cannot think of anything more helpful than such a conference. It would do more to educate the people of the average church along efficiency lines than anything a pastor could do.

The outline considers eight departments of responsibility in the local church, as follows:

1. Organization and Business.

Records well kept. Constitution carefully followed. An annual meeting with reports, budgets, business and elections by ballot. Financial accounts audited.

Departments well organized with responsible heads and regular meetings.

A skeleton outline of each year's work prepared in advance by the pastor and his advisers.

2. Property.

Grounds improved and neatly kept.

Buildings insured, in good order, adapted

and equipped for worship, Bible study and community service.

3. Finances, Local and Missionary.

An annual every-member canvass to secure from each member of the parish a pledge payable weekly for home expenses and another for missions.

Payment by Duplex Envelope.

Church financial obligations promptly met.

Steady effort to bring benevolence budget up to the goal—"As much for others as for ourselves."

4. Evangelism.

A definite plan of seed sowing and harvest for school and church.

Enlistment of members in personal work to win others.

Frequent additions on confession of faith.

5. Religious Education.

A thoughtfully planned effort to cover all ages and classes in the church.

A graded Sunday School with Cradle Roll, Home Department, Adult Classes and provision for teacher training and temperance instruction.

Instruction in denominational history, principles and plans.

A program of missionary education.

Guidance of the young in deciding upon their life work.

6. Social Service.

Cultivation of friendship and human helpfulness in and through the church.

Co-operation in community betterment, and in social reforms for state and nation.

Training in duties of citizenship.

7. Devotional Life.

Services reverent and inspirational.

Ordinances observed with regularity and careful preparation.

Personal spiritual life cultivated.

United and individual intercessory prayer.

8. Fellowship.

Systematic care of each member of church and parish.

Loyalty to denominational publications and work.

Representation in local, state and national meetings.

Cultivation of helpful relations with neighboring Congregational churches.

Promotion of the wider fellowship of all Christian churches.

A SECOND MORNING SERMON.

Dr. Powers, of Seattle, told us the other day of a plan he has been trying with much success. At the close of his morning service he steps down from the pulpit and begins a lecture on "The Origin, Growth and Character of the Bible." He undertook the plan at the suggestion of one of his laymen, and it has succeeded. He has a class of 150 each Sunday morning. He speaks for half an hour.

SUGGESTIVE PRAYER MEETING TOPIC.

Topic: Good Hope, 2 Thess. 2:16.

The leader may begin by a brief talk on hope in general, and the part it plays in the lives of all men. Then the following themes may be taken up in turn by persons to whom they have been assigned beforehand:

1. The hopes of the worldling.

2. How hope sustains—give two Old Testament examples.

3. What is the Christian hope?

4. Why is it good? Several speakers:

- (a) Because it has a good object.
- (b) Because it strives to realize goodness.
- (c) Because it has a good foundation.
- (d) Because it spurs to good service.
- (e) Because it sustains in trials, comforts in sickness, triumphs in death.
- (f) Because it comes from a good source—through grace.

Let others tell of the power of hope, either from Bible instances or from modern life.

MORE SERMON TOPICS BY THE EDITOR.

The following letter was sent out to every family in the church the day after Christmas. Such a plan prepares the people for a concerted study calculated to build up the inner life and develop character:

PASTOR'S STUDY
620 MALDEN AVE.
SEATTLE

Christmas Day, 1914.

Dear Friend:

You are most cordially invited to join with me in the following sermon studies during the month of January, 1915:

SUNDAY MORNINGS

- January 3. "Why Join the Church" (Communion).
- January 10. Studies in The Inner Life of Jesus continued: "His Temptation." Heb. 4:15.
- January 17. "The Lonely Winepress." His Last Days on Earth Isa. 63:3.
- January 24. "A Spiritual Appreciation of Jesus." Matt 28:20(b).
- January 31. "The Great Alternative." John 6:67, 68.

SUNDAY EVENINGS

- January 3. "Life By Contagion."
- January 10. "The Grind That Polishes."
- January 17. "Paul's Gospel of Comfort and Good Cheer."
- January 24. "The Joy and Value of Doing One's Part."
- January 31. An Evening with Pictures.

I hope you will make an effort to be present both morning and evening and enter sympathetically into the thought of the studies.

Yours sincerely,



TEACHING A CHURCH TO GIVE ONE TENTH.

The best and most complete system of instruction in giving we have seen comes from Rev. H. William Pilot, pastor of Calvary Baptist Church, Cleveland, Ohio.

He has gone into the matter of the cost of living for an average family placing, in the list of expenditures items like this: Food, 30 per cent; rent, taxes, fire insurance, etc, 25 per cent; clothing, 15 per cent; God's tenth, 10 per cent; fuel and light, 5 per cent; car-fare, 4 per cent, etc. He considers the one-tenth given to the church, religious and benevolent objects as one of the regular expenditures, thus avoiding the sense of shock that sometimes comes to people when they are asked to give a tenth of their income.

He has provided a printed, illustrated poster entitled, "How to Live and Give." In this poster he urges three things, viz:

1. **Pray Intelligently.** He suggests a "prayer list" on which may be recorded the definite objects of prayer. He has a picture of a map of the United States marked in 20 or more places, indicating cities or towns, and before this map sits a thoughtful man with paper and pencil in hand. Under it he has printed these words, "You will pray more intelligently and give more gladly and largely if you see the need of each field on a prayer list every day."

2. **Be Honest.** Under this head he speaks of paying rent in business, and then urges men to "pay God your life rent."

3. **Be Provident.** Under this head he says: "Many people steal because they are poor. Many church members do not give God a tenth because they are hard up. Regardless of the income God's treasury is always empty. Many do not pay over God's share because they do not know how to lay it aside. Teach the average church member how to set aside God's tenth, and he will become a joyous and liberal giver. Learn to tithe by making tithing possible and easy."

He then goes on to show by actual tables and figures how any one may live within his income and give one-tenth to God.

On another poster he has worked out a plan for dealing with individuals on Christian living and giving. He divides church members into three classes, viz.: systematic givers, irregular givers, and non-givers. This poster is one of the most valuable contributions we have ever seen for use in instructing solicitors for church money.

Mr. Pilot does not stop here, but makes his plan possible by publishing a little hand-book entitled, "How to Live Within Your Income and Give One-Tenth to God." The little book contains a calendar for 1915, a page or two of explanations, pages for missionary prayer lists, weekly blank records for an average family, showing exactly where every dollar of income comes from, and for what it is spent and in what proportion. It is a unique, interesting, helpful and stimulating aid to Christian giving. We suggest that interested pastors write to Mr. Pilot (enclosing postage), for further information and sample literature.

BENEVOLENCES AT COMMUNION.

At Somerset, Pa., (Trinity Lutheran), the church has a very effective plan of raising all the benevolence money through communion offerings. Just before the communion service a "Holy Communion Announcement" is sent to each member.

With this notice is attached the following envelope containing a statement of the member's financial relation to the church:

HOLY COMMUNION ENVELOPE	
COMMUNION RECORD	
If you commune, indicate it by a mark in circle <input type="radio"/>	
STATEMENT	
Your contributions for the first 9 months of 1914 were as follows:	
General Fund \$ 12.50	Benevolence \$2.30
COMMUNION OFFERING	
Name	John Doe.
Amount \$	734

An explanatory paragraph is printed in the announcement as follows:
Systematic Giving.

"The system of giving in use in this congregation implies an offering for Synodical Benevolence in the Communion Envelope from each member at every communion. It also implies an offering each week for the support of Trinity church through the envelopes in the cases in the vestibule.

"If your statement indicates that you have neglected either or both of these offerings, your gifts on Sunday, if possible, should be such as to bring your account with Trinity Church up to date."

A CALL TO "GO-TO-CHURCH."

We are noticing more than ever these days how the newspapers are pushing the matter of church attendance. Every now and then they give space in their editorial pages to the value of going to church.

This can be made effective in our church calendars. We find the following "Reasons Why You Should Attend Church" in a bulletin from New Jersey. We do not remember of ever seeing anything better stated:

1. "Seek ye first God's kingdom and righteousness; and all these things shall be added unto you." Matt. 6:33.
2. "They that wait on the Lord shall renew their strength." Isa. 40:31.
3. Oliver Wendell Holmes said, "I have to go to church every Sunday, for there is a delicate plant deep down in my heart that needs watering once a week."
4. Professor Peabody, of Harvard, sounds a note of needed warning when he says: "The real peril of the age is that among the engrossing interests of modern life there shall be no outlook at all; no open window of the mind, no holy city of the soul, the shutters of life closed, the little things crowding out the great ones, and the soul all unaware of the sunshine and landscape which lie at its very door. That is the materialism from which any life might pray to be set free, the practical materialism which curses American life, the shut-in, self-absorbed, unspiritualized, unhallowed life, the life without ideals, the windows toward Jerusalem closed and barred, and the man within so busy that he has no time to look out to any distant tower of a sanctifying thought."

May God save you from such a fate as this! IF no one went to Church, there would be no Church, and then—

DO you care to think what Elizabeth, N. J., would be like, under such circumstances?

WOULD you like to be associated with a community from which the Church element had been entirely removed?

WE do not believe you would. And then, don't you owe it to yourself, that being the case, to help with your presence in the Church movement?

In Christ's name! Welcome to this house of God:
Its worship, its fellowship and its peace.

ILLUSTRATING THE TRUTH.

We have been trying out a Bausch & Lomb Balopticon in our church work, and the results justify all the time and expense put into it. It is valuable in Bible class work, in the prayer meeting, and at socials and entertainments. We have been collecting a lot of illustrative material on the subject of archaeology, and recently used it to advantage in this Balopticon.

It has a stereopticon attachment; thus making the instrument very complete. We believe that such instruments have come to stay with us as parts of the modern church, and no church is completely fitted for its best educational work without them. They can be made to pay for themselves so there is no real excuse for going without them if they are really desired.

THE "EXPOSITOR" BIBLE: AN APPRECIATION.

The editor wishes to take this space to speak a word of appreciation for the Preacher's Bible advertised by Mr. Barton, in The Expositor. He received a copy of this matchless book for a Christmas present. In 1895 we were presented with a copy of the Northfield edition of the Bagster inter-leaved Bible. It was the old version, and the book was two inches thick, making a bulky volume, too large to carry anywhere with ease. Yet the book has been used these 16 years with great pleasure and profit, growing more valuable all the while.

This new Bible is a perfect gem in every way. It may be carried in one's pocket, is less than one inch in thickness, is interleaved, and, best of all, the type is black-face and easily read. We do not expect to ever want another Bible of this kind. It is a source of delight and of profit, and we can wish no better thing for any preacher than that he come into possession of one of these precious books.

WORK FOR THE DEACONS.

It is true that in a very great many churches the deacons have very little responsibility. They serve at the communion service and sometimes examine candidates for church membership. Occasionally they look after the spiritual welfare of the church members, but in too many churches they have too little to attend to.

The following card has come to us (having no name of church or city), from a church where the deacons take an active part in the work. It is so good we reproduce it here:

Packet No.

INFORMATION REQUESTED BY DEACONS

Name _____

Address _____

Have You Family Worship?
(Prayer, including Bible Reading) _____ Will You Begin?

Att. at Communion 1914 _____ Will You in 1915?

Att. Prayer Meeting? _____

Att. at Sunday School? - _____

Do you give God a tenth? _____ Will You?

Pledged 1914 Ch. Ex. _____ Paid Ch. Ex.
Ben. Ben. _____

Pledged 1915 Ch. Ex. _____

If no pledge is given state why on the other side of this card.

In connection with this kind of work for deacons we refer our readers to an article in *The Expositor* for May, 1914, page 486, on "A Deacon's Follow-Up System."

SOCIAL HYGIENE BOOKS.

We have received three very interesting books. Two are from the pen of that woman physician, Dr. E. B. Lowry, who is attracting so much attention at the present time. The names of these books are "Himself," and "Herself."

The former is written in conjunction with Dr. Richard J. Lambert. The *Journal of Education*, Boston, says that "Dr. Lowry's books combine medical knowledge, simplicity and purity in an unprecedented way." These are such books as every minister should have in his loaning library. They are published by Forbes Company, Chicago. (1914.)

The other book is entitled "Parenthood and Race Culture," an outline of Eugenics, and is published by Moffat, Yard & Co., N. Y. The author is Dr. Caleb W. Saleeby. This is a book of 389 pages, and full of the most interesting and vital discussions of race culture problems. This is a book for study, and the minister who wishes to keep up with the thought of the modern world will surely want to read this book.

In a recent letter from a great author and leader in the Sex Hygiene movement, attention is called to the fact that many of the more recent popular books on this subject are leaving out the moral and religious elements in their treatment of sex. This he deprecates, and then commends the volume published by The United Society of Christian Endeavor, Boston. This, as most of our readers know, is the volume entitled, "Clean and Strong," by Rev. F. B. Meyer and Rev. E. A. King. The reason for singling out this book is because it does hold to and present the subject to the young man from the standpoint of a warm Christian faith, and is bound to lead the reader in that direction. This subject is one of very great importance, and cannot be ignored by any earnest pastor.

"THE ONE HUNDRED RELIGIOUS STUDY CLUB."

Such a club was organized recently in Pilgrim Church, Seattle, to meet Thursday evenings, to consider "What We Believe."

In a letter sent out, Mr. Brown, the pastor, said:

"A recent thinker has remarked: 'What people need today is a religion which they can believe to be true. Men are increasingly hungry, not so much for a new theology as for a true

theology. The traditional interpretations of Christianity have been profoundly affected by modern science, higher criticism, social science and modern philosophy. Countless Christians are so confused by these expansions of outlook, that their faith has lost its focus. What shall the modern man think? What is the changeless truth within the changing creeds? How much is left of the Bible? These and similar questions are insistently demanding answer.

"For 25 years we have been laying maximum stress upon the practice of religion and minimum stress upon its theory. We rejoice in this emphasis upon the doing side, but it seems certain that no little harm has come and is coming from this general taboo of creeds. For without question, as a man's conceptions in religion, so is he in action. And the intellectual indifference of Christians, with its resultant lack of robust conviction, makes fertile soil for sloth, doubt and curious cults.

"The time is ripe for a revival of earnest thinking, for loving God with the whole mind."

The meetings begin with a brief silence and listening time before God. Then comes an address by the pastor, with opportunity at the close for questions, and every effort is put forth to make the study count for an intelligent grasp of Christianity and modern thought.

The subjects are: God, Jesus, The Holy Spirit, The Bible, Prayer, The Atonement, Sin, Miracle, The Church, Human Nature, The Kingdom of God, Death, Life Everlasting, Hell, Heaven, Love, Suffering, Evolution, Conscience, Christian Unity. Regularity of attendance and hearty co-operation are pledged.

In dealing with the subjects which are given here Mr. Brown shows how the old conceptions differ from the new, and presents his own belief thereon.

Helpful books are recommended for supplementary reading.—*The Pacific*.

THE CHURCH AND REAL WORSHIP.

A Congregational minister whose experience in the pulpit ranges from Mexico to California and back again to Boston, contributes to the *Harvard Theological Review* an Article on The Priestly Function in the Modern Church.

He pleads earnestly for an atmosphere conducive to penitence and adoration in the modern church. As he has gone about the world he has found numerous churches where the emphasis is laid on the element of entertainment and where the church practically resolves itself into a social club "whose members gather weekly to discuss their social engagements, hear some good or indifferent music and a lecture on anything from pseudo-psychotherapy to the morals of polar bears."

He not only refers to the ill effects that come from "the whispering, chatting, jolly congregation; the fidgety, flashy, self-complacent choir; the lounging, slovenly priest praying with one hand in his pocket," but suggests how the atmosphere of worship may be recovered and maintained.

While he evidently prefers the choir to be vested, he does not insist on that point, provided "the picture hat and flaming blouse be banished from the choir loft."

He has little patience with the minister who comes bustling in, bows for a flying instant in

prayer and then announces in a loud voice, "Let everybody sing, sing heartily, and make it go." In his judgment the most important moment of the public worship are the first five and the last two.

This contention should fall on heeding ears. Behind the oft-recurring problem as to the enrichment of worship lies the greater problem of securing in the individual, whether he sits in the pulpit or the pews, that detachment from week-day interests and that sense of the presence of God which alone give permanent value to the moments spent in God's house—Exchange.

LITTLE METHODS WITH BIG POSSIBILITIES.

The following paragraph is taken from the calendar of Greystone Presbyterian Church, Elizabeth, N. J. Something of this kind should be printed on every church bulletin:

To Strangers and Visitors.
We earnestly invite you to all our services. We extend to you our church fellowship if you are not connected with another congregation. All who walk in the way of Jesus are our brothers and we would be their comrades. The minister will be glad to serve you as friend and pastor. Please make yourself known to him.

Rev. Hugh Elmer Brown, pastor of the Pilgrim Congregational Church, Seattle, prints on every one of his Sunday calendars a department of news entitled "Along the Road."

Rev. I. Hess, pastor of Trinity Lutheran Church, Somerset, Pa., sent out recently an invitation to attend his Bible class. The little poster carried a cut of the attractive interior of the church and the following heading, "You Were Not There! Where?" Then he goes on to tell what and where stating that "63 other men were there and we expected you. We missed you." He continues his grieved pleading thus: "Perhaps you were sick or away from home or thought you were too old, or thought there was nothing in it." Such careful, follow-up urgent attention is bound to bring results.

The Memory Hymn In Church.

We are glad to notice that the Third Congregational Church, of Denver, Col., is joining with the young people's society in memorizing one hymn a month. We wish that many churches would take up this helpful custom. The hymn might well be sung at least once a week during the month, with a request that the church members sing it from memory every time.

A Good Lincoln Day Gift.

A very interesting and inexpensive gift from the Bible class teacher to the class members is S. T. Jackson's "Lincoln's Use of the Bible," published by Eaton & Mains, New York, at 25 cents per copy. It will create a deeper interest in the Bible and add something to the appreciation of Lincoln's character.

Organize a Comfort Guild.

Mrs. Rogers, wife of the pastor of Oronville, California, Congregational Church, has organized a "Young Ladies' Comfort Guild," which is doing effective work among the sick, troubled,

aged and poor of the church and city. It does a work that a charitable organization could never do. Write to her for further information.

"Sermon-on-The-Mount-Men."

Last fall Rev. J. V. Clancy, pastor of Pilgrim Church, Worcester, Mass., sent a challenge to 100 men in his parish to join with him in making a new study of Jesus' Sermon on the Mount, to the end that a special effort be made to work out in their own lives, during November and December, the literal teachings of Jesus therein found.

To each man he sent a small copy of the Gospel of Matthew, asking him to carry it in his pocket, read a portion of the Sermon daily, and to the best of his ability make that portion the guide of his life for that day. The response to this challenge was most gratifying. It was hearty and earnest. Today there is a large number of Pilgrim Church men who may truthfully be called "Sermon-on-the-Mount-Men."

A Literature Table.

A number of churches now have literature tables and find them very useful. These tables are placed at the entrance to the vestry or in the vestibule of the church. A large sign is placed above the table stating that any member of the church or congregation is free to carry away any piece of reading matter upon the table and either bring it back after reading it, or keep it.

A notice also calls for contributions of periodicals which the members of the church and congregation have read, suggesting that they be placed on the table while they are measurably fresh.

A committee sometimes takes charge of the table, seeing that the periodicals are kept in neat files as they receive frequent handlings. Many families in the churches are glad to have this useful vent for the periodicals that accumulate so rapidly.

A Suggestion Box.

It would pay any pastor and church to establish a suggestion box, placing it in the church vestry, with a notice that suggestions of all kinds regarding the church if placed in the box, signed or not signed, will receive careful attention. The pastor may invite hints for prayer meeting topics and sermon themes, as well as information and suggestions regarding the church work in all its branches.

SERIES OF LECTURES FOR MID-WEEK SERVICE.

Rev. Robert Murray Pratt, of Snohomish, Washington, has recently given a very interesting series of short lectures to his people on fundamentals. The subjects and pre-views are as follows:

GOD. The Evolution of the Idea, The Fact of God, God and Law, God and Love, God and Life, The Humanity of God.

THE BIBLE. Its Origin, Inspiration, The Bible and Science, The Place of the Bible in Literature, The Sequel.

JESUS. The Divine Man, The Eternal Spirit, The World Teacher, The Peerless Leader.

THE CHURCH. The Evolution of the Idea, The Holy Catholic Church, The Church in the

World, The World in the Church, The Church of the Modern Spirit.

Mr. Pratt encouraged written questions and made this a helpful feature of his meetings.

HOW TO RAISE YOUR BUDGET.

In the February, 1914, EXPOSITOR, page 282, will be found an excellent article on "How to Conduct an Every Member Canvass for Missions." This is followed by articles on "How to Create Missionary Interest," and "An Argument for Missions."

In connection with this let us call your attention to an article on "How to Raise Money for the Church," in the EXPOSITOR for March, 1914. One of the best articles ever printed in this magazine is "Educating a Church to Understand its Budget," in the November 1912 issue, page 84. Another helpful article is found in the same number page 90, entitled, "Suggestions to Finance Committees."

If you keep files of this magazine you will find them a very valuable cyclopedia of methods of every sort.

PLEASANT SOCIAL EVENINGS AT THE CHURCH.

We have frequent requests for material for entertainments and socials. In answer to these questions we give the names of a few good books along these lines:

"The Minister's Social Helper," by Miss Theresa H. Wolcott, published by The Sunday School Times, Philadelphia, Pa.

"Money Making Entertainments," by L. J. Rook and E. J. H. Goodfellow, published by The Penn Publishing Co., Philadelphia, Pa.

"Eighty Pleasant Evenings," published by United Society of Christian Endeavor, Boston.

"One Hundred Bright Ideas for Social Entertainment," by Mrs. H. B. Linscott, published by the author, Cleveland, Ohio.

"Social Evenings," by Amos R. Wells, published by United Society of Christian Endeavor, Boston.

"Home Games and Parties," and "Church Sociables and Entertainments," both published by Curtis Publishing Co., Philadelphia, Pa.

"Social Plans for Young People," by C. F. Reisner, Jennings & Graham, Cincinnati.

"Social Activities for Men and Boys," by A. M. Chelley, Y. M. C. A. Press, N. Y.

THE CENTURION PLAN.

At Pilgrim, Worcester, Rev. J. V. Clancy, pastor, has divided the resident membership of 600 persons into "Hundreds," over each of which is a centurion. These six centurions form a cabinet, which with the pastor has the oversight of the whole church.

The "Hundreds" are divided into "Tens," with a captain over each. His duty is to know, help and keep each member of his "Ten" in touch with his centurion, and through him with the pastor and the other members of the cabinet. In this manner no member is lost sight of or overlooked at any time. He is made to feel that he is an important, integral part of the whole church. The plan has already accomplished splendid results, and better things are yet to follow.

A CONFESSION OF METHODS.

At the Monday meeting of the Congregational ministers of San Francisco and vicinity Dr. Aked told of his experiences in this country with prayer meetings. He stated that he knew when he came to New York that he should find the American prayer meeting a difficulty. And very quickly he learned that the meeting was not a prayer meeting; yet it must be called that. In his church in New York he found it to be a meeting where a certain few wanted to talk; and the more they talked the more others staid away.

After a time he began to give a week night address or sermon to which he gave himself as earnestly as he did to his Sunday preaching. At length he realized that he could not keep up under the physical and mental strain—could not preach three times a week, and so tried to get a real prayer meeting. Realizing soon that this could not be, the mid-week meeting was turned over to his assistant and the last two years of his pastorate in New York was not attended by him.

Coming to his experience in San Francisco Dr. Aked told of a conversation which he had with the Rev. Charles M. Sheldon whom he entertained in his home when the Congregational Home Missionary Society met in this city.

Dr. Sheldon expressed the decided conviction that the time had come for radical changes in the week night service. This and his own thought led him to start such meetings as have been held considerable of the time during the last two years.

A very suggestive analysis was made of these meetings as to subjects considered and the interest therein and attendance.

For instance, the evening he spoke on "The Blue Bird," there was an attendance of 1,350. The next week when it was "The Message of the Magazines," the attendance fell to 550. It went up to 1,200 the following week when he considered Prize Fights, The Saloon, and the Recall of Judge Weller. Next he had a book by John Graham Brooks, and the attendance was 750. When the next week came around to "The Religious Progress of the World," which came in once a month, the attendance went down to 525. When on the following Thursday evening he gave his lecture on Lincoln, 1,365 were present; and 1,350 when he spoke on "The Romance of the Golden West."

When the church building was torn down and services were held in Temple Emanu-El, out of consideration of the Jewish people who had so kindly opened up their temple Dr. Aked turned once more to Biblical matters and subjects. He gave a series of Old Testament talks. The attendance ran: 175, 142, 97, 120, 175, 120, 150.

Not satisfied with this he gave a few evenings to some personal confessions—to a narration of some of his own religious experiences. The attendance went up to 425.

Soon then he turned to "The Conflicts of Souls in Literature and Life," having such topics as Jean Valjean, etc., and the attendance grew larger again, going up to about 500.—The Pacific.

PERSONAL EVANGELISM.

The First Church of Gloversville, N. Y., has put into operation a very interesting and successful plan of enlisting personal efforts for individuals. The cards were distributed through the pews before the morning service. The sermon was on personal evangelism and the offering was deferred until after the sermon, to give the people an opportunity to make an immediate and intelligent response. The result was gratifying and it is expected that more cards will be handed in later.

The card was perforated so that it could be torn apart easily, one section being retained, the other dropped in the plate. They were printed as follows:

OTHERS—FOR CHRIST'S SAKE

This means that I have enlisted for special service, for Christ's sake. I will try to interest some other person in church attendance and Christian discipleship.

"Go ye and make disciples"

SUGGESTED METHODS: (a) Definite prayer. (b) Invitation to church or social gathering. (c) A word in season

"Ye are my witnesses"

OTHERS—FOR CHRIST'S SAKE

This portion, dropped in the offering plate or handed to the Pastor, means that one person in the congregation, in some definite way, will show real interest in the spiritual welfare of some one else, for Christ's sake.

First Congregational Church, Gloversville, N. Y.

CHURCH PUBLICITY.

A simple and attractive loose letter sign is manufactured by the Multifirm Co., 368 Manhattan Bldg., Chicago, Ill. It is handsomely framed for indoor use, and for outdors the cases are all metal, with metal letter plates that will not show soil or finger marks. Christian F. Reisner, pastor Grace M. E. Church, New York City, has used this sign for a year, and recommends it very highly. Write manufacturers for 12 page catalog.

HOW CLINTON INCREASED PRAYER MEETING ATTENDANCE.

Clinton, Mass., has made a remarkable record for prayer meeting attendance and interest during the past year. The average weekly attendance for summer, winter, in storm, heat and cold has been 91 by actual count—the largest attendance being 152 and the smallest 21. There were 21 evenings when it was over 100. An inquiry as to the means and methods used has elicited the following suggestions which while not being spectacular may help other churches:

1. A continued emphasis upon its importance by notices from the pulpit.
2. Personal words of invitations and exhortation to individuals during the week.
3. The efforts to pledge those uniting with the church to support and participate.
4. A degree of variety in subjects. Not a large number of special subjects. The Congregationalist Handbook topics are used, but there are interspersed missionary and occasional Sunday School and Christian Endeavor prayer meetings.
5. Varied and interesting missionary prayer meetings. These have been some of the largest and best mid-week services.
6. A degree of variety in the conduct of the meetings, i. e., at times asking one or more to read the Scripture lessons; varying the opening devotional service by silent prayer, sentence prayers, the Lord's Prayer in unison, repeating a psalm in unison, etc.
7. Almost every week one special musical selection—solo, duet, quartet. At the opening the people select several hymns for a short praise service.

The pastor usually leads the service, but occasionally calls on a layman for the leadership. This too is helpful. In this connection it is interesting to note that the church has a men's Bible class of 105 members, with an actual attendance as high as 75. Undoubtedly they are a large factor in supporting the prayer meeting.—Exchange.

HAVE A WEEK OF HOSPITALITY.

Washington Street Church, Toledo, Ohio, has just had a "Hospitality Week," and found it remunerative. Of course, the church tries to be hospitable all the year around, as the more than 3,000 calls made by the ladies last year indicate, and also the general air of friendliness at the services. But this was an extra.

The idea was not original, only the way it was worked out. Letters were sent to all organizations of the church, asking them to co-operate and explaining how it could be done. A prayer meeting was devoted to the plan and the spirit which must actuate it. The pastor preached about Christian Hospitality.

The members of the church were asked to go by twos to call on old members, shut-ins and all strangers near them, bearing the greeting and invitation of the church. Printed matter was provided. The men were urged to call on men, at home or in their places of business.

Hospitality centers were appointed in various parts of the city, where one home was opened to a group of members on a given evening. The pastor attended when possible, and spoke briefly on the work of the church. No stranger succeeded in getting outside of the church on Sunday without being detained, in friendly manner, by three or more people.

One man said he was "held up by forty different people!" The exaggeration explained his injured feelings because he had gotten into a friendly church. "Hospitality Week" pays. It features friendliness and cultivates it. We can stand a little more of it in many a church, if the people are not hidebound by the conventionalities! Anyway try it!—Exchange.

THE SUNDAY SCHOOL FOR PRAYER MEETING TOPIC.

At the Free Evangelical Church, Providence, R. I., the pastor made the Sunday School the theme of several prayer meetings. There were several speakers representing different phases of the school work and these men spoke of ways and means of bettering the work of the school. Why not give other departments of church work a similar treatment?

SOCIAL SERVICE HELPS.

The three following pamphlets will prove of great value to any pastor:

"The Methodist Federation for Social Service." This pamphlet tells of the work of the Rev. W. M. Tippy, Cleveland, Ohio. "A Reading List for Ministers," issued by the commission on the church and social service of the Federal Council, 1611 Clarendon Bldg., 215 4th Ave., N. Y. "Social Service for Young People," by Harry F. Ward, also secured from the Federal Council office.

BOOK LIST.

One or more books of value to ministers will be mentioned here each month. Only those requested by the editor will be considered.

THE TEMPLE A BOOK OF PRAYERS, by Dr. W. E. Orchard, published by E. P. Dutton & Co., N. Y. Blue cloth, dark red edges, pp. 165, \$1.00.

Here is a splendid pocket edition of devotional prayers for the pastor's personal use and for the deepening of the inner life of Christians.

BROTHERING THE BOY, by W. Edward Raffety, Ph. D., published by The Griffith & Rowland Press, Philadelphia. Dark green cloth, pp. 213, 75 cents.

Here is a vital book on work for and with boys. The keynote is given by the author in these words. "The message of this book is an appeal for the supremacy of personality over all organized mechanism." The author is a practical man, having gotten his experience with boys at the Association House Settlement, Chicago. All workers with boys should read this book.

THE CHILD IN THE MIDST, by Mary Schaffler Labaree, published by The Central Committee on the United Study of Foreign Missions, West Medford, Mass. Light green cloth, pp. 272, 60 cents.

This is a comparative study of child welfare in Christian and non-Christian lands. The book is splendidly illustrated and contains a world of information that every pastor should know.—E. A. King, 620 Walden Ave., Seattle.

Dr. Arthur Hadley, of Yale, says that "nominally ninety-two per cent of the population of the United States can read and write. A large proportion of the people can read and write words; a considerable number can read and write language; a much smaller number can read and write sense."



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CONCEITED.

Husband—How conceited you are, Effie! You're always looking at yourself in the glass.

Wife—I'm sure I am not. I don't think I'm half as pretty as I really am.

SAFE!

"I don't know," cried the excited feminine voice in the darkness, "whether you are my husband or a burglar; but I'm going to be on the safe side and shoot."

WHERE IT REALLY HURT.

"Ah," she sighed, "for many years I've suffered from dyspepsia."

"And don't you take anything for it?" her friend asked. "You look healthy enough."

"Oh," she replied, "my husband has it—not I."

A LITERARY MOTHER.

"I confess I can't understand what your baby's saying."

"It is a queer language, isn't it?"

"Yes; sort of early English."

LITERARY ILLUSTRATIONS

SELECTED BY GEORGE M. GRAHAM

Sources of Inspiration. (308)

In an interesting snatch of autobiography, Mark Rutherford tells us that when he was a good way past middle life he became the possessor of a large astronomical telescope. He confesses that he was little better than a stargazing amateur, who might have been regarded as an object of contempt by the youngest assistant in the Nautical Almanac office. He set to work, however, unaided, set up and adjusted his instrument, and was soon able to find any star within its range. Almost every clear night he spent hours in simply looking, with never-failing wonder. He says: "When I went into the observatory on a winter's night, when I shut the door, opened the roof, and set the driving clock going, the world and its cares were forgotten. How could they be remembered in the presence of Perseus, as he slowly came into view, falling westward across the sky, mysterious, awful, beautiful, without hurry, rest, acceleration, or delay!"

Later on he bought a spectroscope, and was enabled to see what he held to be almost the most tremendous spectacle in the universe—flames of glowing gas shooting up thousands of miles from the body of the sun like volcanic explosions. In the light of such a spectacle he felt that the pretensions and self-importance of man were reduced to absurdity for their almost entire irrelevance.—*Life and the Way Through*, by Rev. F. B. Meyer.

Living on Grievances. (309)

Every person who nurses a grievance, and airs it is a self-destroying and anti-social force. In Bernard Shaw's "John Bull's Other Islands," the man with a grievance is most tellingly flung on the screen in the person of Matt Haffigan, the Irish peasant, who cannot forget the wrongs of his forefathers, nor the fact that he was ejected from the farm which he had made with his naked hands, buying a spade out of his first crop of potatoes. Haffigan cannot hear anything discussed without speaking of his grievances. When the local priest is discussing ecclesiastical affairs with a visitor, Matt breaks in with, "Father Dempsey, will you tell him that my mother's aunt was shot and killed dead by a soldier in the tithe war?" Nor can he hear the yeomanry mentioned without bursting into a frantic recital of what happened to his grandfather at their hands. At last the local miller, weary of these endless recitals of grievances, cuts him short with: "Och, I'm tired of your sufferings. We've been hearing nothing else ever since we were children but sufferings. When it wasn't yours it was somebody else's. How are we to live on one another's sufferings?" We know that picture is true to the life. We know that by nursing a grievance a man may poison a whole community.—*The Christian World Pulpit*, E. Hermann.

Preparing to be Tempted. (310)

An American writer tells a story of a small boy who had been forbidden from swimming too often. He returned home one day with unmistakable signs that he had been in the water. When his mother remonstrated with him he re-

plied, "Yes, I know, mother, I did wrong, but I was tempted." "But how did you happen to have your bathing suit with you?" "Well, I took it along, thinking I might be tempted." How often we capitulate in advance to a temptation!—*Sunday School Chronicle*.

Small Channels of Great Power. (311)

Some years ago I witnessed the construction of a piece of engineering work in South India. Travancore, on the western slope of the Ghauts, is well watered; Madura, on the east, was, until lately, dry and parched except during the annual rains. The project consisted of three parts—the erection in Travancore of the biggest dam in the world across the bed of the Peryer, by which an immense lake was formed, the construction of numerous channels to the bed of the Vaigay, the only stream on the Madura side, and the boring of a tunnel through the Ghauts to connect the lake with the bed of the Vaigay. The bed of this small stream formed a safe guide as to the course which the great river (pery-great, ar-river) would take. But there was this difference, the high-water mark, reached only during the monsoon rains, was the mark to which the present stream reaches throughout the year. From its feeble source the water of the Vaigay gradually worked its way to the ocean. But contrast that source and its feeble stream with the great lake and the perpetual torrent that now flows through the tunnelled rock. If the old river extended far, surely this great river will flow equally far; and not only so, for mark the high-water mark of the old river and know that that level will be maintained constantly by the new. Such is the fullness of the grace of God in Jesus Christ.—*Rev. Jacob Thompson, The Expository Times*.

His Heart in France. (312)

The happy reply of a British officer to a French sympathizer, who, in the trenches, noted and commented upon a blood-stained gash on the left side of his khaki tunic, is reproduced with great approval by a French paper: "You have been sadly wounded, comrade?" said the Frenchman. "It is nothing," was the quick response. "The Germans sought my heart, but they have not found it. I have given it to France!"

White Clouds From Puddles. (313)

At an evangelistic meeting which he was conducting in Edinburgh, Professor Drummond read part of a letter from a student who had fallen into deep sin. The last words of the letter were weighted with the hopelessness of a lost soul. After reading the letter, the professor said: "As I walked through the city this morning, I noticed a cloud like a pure white bank resting over the slums. Whence came it? The great sun had sent down its beams into the city slums, and the beams had gone among the puddles, and drawn out of them what they sought, and had taken it aloft, and purified it, and there it was resting above the city, a cloud as white as snow. And God can make his saints out of material equally unfavorable. He who

can make a white cloud out of a puddle can out of a lost soul make a miracle of saving grace. No soul is so far lost that it cannot be found."

Get Thee Hence, Satan. (314)

An honest old commodore who commanded a blockading squadron in Southern waters during the Civil War in America was approached by the representative of a foreign firm, who offered him \$50,000 if he would permit one cotton-laden ship to pass the blockade. He was sent away disappointed. In a week's time he came back, offering \$100,000. As he started laying the crisp bills on the table the commodore took him by the neck and kicked him out of the cabin, saying, "Get out of here, you scoundrel; you are getting too close." When the temptation becomes real then is the moment for determined resistance—Sunday School Chronicle.

Do We Scourge Jesus? (315)

Dr. Alexander Whyte tells the story of a man who dreamed that he saw Jesus tied to a whipping post and a soldier was scourging him. He saw the whip in the soldier's hand, with its thick lashes studded here and there with bits of lead, which were intended to cut into the flesh. And as the soldier brought the whip down on the bare shoulders of Jesus, the dreamer shuddered when he saw the marks and blood-stains it left behind. And when the soldier raised his hand to strike again, the dreamer rushed forward intending to stop him. As he did so, the soldier turned around and the dreamer recognized—himself. We often think how cruel those men must have been who scourged and crucified Jesus. But whenever we do wrong, we, too, cause the heart of Jesus to bleed with sorrow and pain.

Planting Our Insults. (316)

The Maori of New Zealand, when converted, are said to make good Salvation Army soldiers. The Army officer out there tells of "Warrior Brown," an old Maori woman who had won her name by her fighting qualities when in drink or enraged. Coming under Army influence, she was converted, and gave her testimony at an open-air meeting, whereupon some foolish person hit her with a potato, a nasty blow. A week before, the cowardly insulter would have needed to make himself scarce for his trouble; but what a change! "Warrior" picked up the potato with a word and put it in her pocket. No more was heard of the incident until the harvest festival came round, and then "Warrior" brought a little sack of potatoes and explained that she had cut up and planted the insulting potato, and was now presenting to the Lord its increase.—From The Sunday at Home, by E. M. James.

Wanted: Andrews. (317)

Mr. Rattenbury, in The Sunday School Chronicle, speaks very encouragingly to the men who are not of outstanding ability. There was no one living, he said, who could be a John or could write his Gospel. He was of the school of Homer, of Dante, of Shakespeare. But every Christian could be an Andrew. He brought Peter, the most difficult man of all, to Jesus, and it was usually the most difficult who were the most worth winning. "I would rather," said Mr. Rattenbury, "have a church full of An-

drews than a church full of Peters." Andrew was not a man who did nothing and thought he was going to heaven for it. These were the men who ruined many a church meeting. Such men were diabolical cowards standing in the way of God's kingdom in the forlorn hope of getting there. What we all needed, said Mr. Rattenbury, in conclusion, was a vivid personal experience of the love of Jesus to make our work of bringing souls to him successful.

Testing Develops Power. (318)

There is enough latent force in a Maximite torpedo shell to tear a warship to pieces. But the amount of explosive power in one of these terrific engines of destruction could never be ascertained by any ordinary concussion.

Children could play with it for years, pound it, roll it about, and do all sorts of things with it; the shell might be shot through the walls of an ordinary building, without arousing its terrible dynamic energy. It must be fired from a cannon, with terrific force, through a foot or so of steel-plate armor, before it meets with resistance great enough to awaken its mighty explosive power.

Every man is a stranger to his greatest strength, his mightiest power, until the test of a great responsibility, a critical emergency, or a supreme crisis in his life, calls it out.—Training for Efficiency, O. S. Marden.

Why We Need God's Work. (319)

"Trust yourself," says Emerson; "every nerve vibrates to that iron string." But we have learned by experience that our strings are risky things. Do you remember that disaster at Charing Cross, when the railway roof fell in? Nobody could understand just how it was. But they called in an expert, and the expert, after much searching, came upon one of those iron strings which had kept the room together. He discovered what he called a "fidgety flaw," in the girder, a bubble of air left in the casting which no human eye could have detected. But there it was in the iron string, which vaunted itself in public, yet, in the moment of strain, giving way and tumbling to ruin. This is the trouble about our iron strings of self-confidence. There are secret faults, "fidgety flaws" hidden away in them which may lead to our ruin.—Rev. E. Dowsett, The Sunday School Chronicle.

The seventh Earl of Galloway was a courteous but somewhat pompous man. When he was made lord-lieutenant of Galloway, Sir William Maxwell, proud and blunt, was told that he should call upon him. He was received with the greatest affability, but, as he rose to go, Lord Galloway said tactlessly:

"Possibly you are not aware that I have a day for receiving friends. Any Friday in future I shall be too happy to receive you." The baronet's blood rose. This was not Friday! His visit had been a mistake! He had been thought a bore! "A day of your ain!" he exclaimed, his eyes flashing fire. "I know but ae Lord who has a day of his ain." (Then softly and feelingly), "May he forgie me if I do not always rightly keep his day." (Then the voice rose passionately), "Deil tak' me if I'll keep yours!" He flung himself into the saddle, and was gone.—Youth's Companion.

Illustrations From Recent Events

PAUL GILBERT

Counting it Privilege to Suffer. (320)

"Trial of cruel mockings and scourgings, . . . of bonds and imprisonments . . ." The Continent prints a column of remarkable stories from the Conspiracy Trial persecution days in Korea. It seems that, when the leading Christians were being bundled off to Japanese jails, men went about wearing their whole wardrobes on their backs to be in readiness for the cold prison cells. Those that were not arrested felt that they were ipso facto lacking in their Christianity. To be arrested marked one as a sort of spiritual aristocrat. It was the government's attestation of an active religious life. All others were classed among the second-rate. One Methodist pastor went to the missionary with the complaint:

"Moksa, there must be something wrong with our Methodist church. I fear we are lacking in faith. There are thirty-seven Presbyterians in jail and only one Methodist. I fear the Lord does not count us worthy to suffer persecution."

One Presbyterian elder came to the missionary, saying:

"I used to wonder what it meant where it says in the Psalms, 'The plowmen plowed upon my back; they made long their furrows.' Neither did I really understand about Jesus' scourging. Now see here."

He then drew back his garments and, up and down his back in parallel stripes, each as wide as a finger, were the still unhealed marks of the Japanese torture.

Another pastor coming back from prison to his pulpit announced with deep emotion:

"I cannot be your pastor longer. I am not fit, for I lied when the Japanese tortured me. Paul would never have lied; Jesus stood fast when they tortured him. I need not have lied. I could have died. But that was the trouble; they would not really kill me."

The church remonstrated, but the pastor would not reconsider his resignation.

A young Korean student back from Waseda University, Tokyo, was put in a cell by himself, and chafed under the restraint, which kept him from preaching to his fellow prisoners as others were doing. Then he was banished to an island and:

"Just think," said he radiantly to a friend later on, "I was mourning, because I could not preach in jail. Then God sent me off to an unevangelized island where there was plenty of work to do for him, and Japan paid the fare."

The Value of Words. (321)

Prov. 25:11; 2 Pet. 1:4; Heb. 6:12.

A will consisting of only 122 words, drawn by the late Richard W. Sears, founder of the great mail-order house of Sears, Roebuck & Co., of Chicago, disposed of \$17,500,000. Each word represented \$143,442.62. What is the value of the words of Jesus Christ to you? What would you take for the promises of God if you could "cash in" on them? Are they more than "a scrap of paper" or do you realize that the honor and power of the Creator are behind them? Solomon declared that the words of wisdom were worth more than rubies and dia-

monds. He was not using a mere figure of speech.

Expecting Conversions. (322)

Mark 11:24; Eph. 6:18.

I was pained, in India, to hear the president of a Christian college rise to say that he did not expect conversions in this generation among the students and could hardly believe my ears when he added that the governing board at home agreed with him that they were not to expect conversions in this generation. That is not the spirit that will win conversions in the next generation. It reminded me of the young preacher who went to Mr. Spurgeon to ask why he did not make converts in his ministry.

"You do not expect to make converts after every sermon, do you?" Spurgeon asked.

The young preacher replied, "Oh, no, of course, I do not expect them after every sermon!"

"That is just the reason why you do not get them after any sermon," was Spurgeon's answer.—John R. Mott.

Spoke Mighty Loud. (323)

Matt. 28:19; Luke 10:37; John 15:16.

About four-and-twenty years ago, on a summer day, in the old Commonwealth of Virginia, on the eve of my departure for Brazil, I was lolling idly over the pages of a book, and felt somehow that there were two eyes looking at me. As I looked up, I saw standing by me a little colored boy from my aunt's plantation, and I said, "What is it, John?"

"They tells me that you's gwine far away," he answered in that beautiful negro dialect so dear to every Southerner's heart; then he asked, "How come you gwine?"

As I was puzzled to answer the question, he plied me with another.

"Has anybody down dar in Brazil done writ for you to come?"

"No, I never got a letter from Brazil."

"Has you got any kin-folks down dar?"

"No, John, I have no relatives who ever have seen Brazil."

"Has you any 'quaintances dar?"

"No, John, I never saw man, woman or child from that great country."

"Well, how come you gwine?"

I looked at the boy seriously, and answered, "Because my Lord and Master told me to go."

"When did he tell you?"

"More than nineteen hundred years ago."

"An' you heard him?"

"Well, John, I trust I did."

"Well, Massa, he mus' ah spoke mighty loud."

Our Lord and Master did speak in trumpet tones those nineteen hundred years ago, and commissioned you and me to bear his Gospel to those who have it not.—Rev. Lucien Kinsolving, Brazil.

Athletics. (324)

1 Cor. 3:16; 2 Tim. 2:3.

"Athletics," says Robert E. Speer, "are intended to beat meanness out of the boy, to create a spirit of rigid discipline in his life, to knit his

body into tight compactness and fit it for stern and testing use, to develop in him a hard manliness, to root weak and shirking impulses out of him, and to drill all brave and danger-welcoming impulses into habits of hard work and the will to accept any task, however nauseous, and do it with a whole soul."

Staying by the Job. (325)

Acts 20:29; Acts 14:21.

Lord Kitchener's first question when he entered the war office to take up his new post was addressed to the porter:

"Is there a bed here?" he asked.

"No, my lord."

"Get one," ordered Lord Kitchener

It will require that kind of "camping on the job" in order for the church to win the fight for the small as well as the great things of the kingdom.

Prayer and Thanksgiving. (326)

2 Cor. 1:11; Luke 17:16.

At Salina, Kansas, a little girl came to her pastor and said, "My father is very ill. Won't you ask the people to pray that he may get well?"

The pastor gave the message to the people and prayer was offered by many.

The next Sunday the little girl again came to her pastor and said, "Now, won't you ask the people in the church today to give thanks to God because he has made my father well?"

How many of us think of "checking up" the answers to our prayers and of rendering thanks because of them.

A New Kind of Dishonesty. (327)

Matt. 22:21; Luke 16:8; Luke 18:17.

"Mrs. Smith said you were the best laundress she ever had, Norah," we remarked, as dainty muslins were taken from the rack. "Did she, ma'am?" The woman looked up for a moment, but her face expressed no particular pleasure at the praise. "'Twas meself she should have said it to, then, long ago, but she never did. All the months I worked for her she never said if things pleased her or no; she just looked at 'em, and said nothing. I'd do me best for her, but all the time I did be feeling she wasn't satisfied. I thought she was an honest woman." "Honest, Norah?" we questioned. "Why, she paid you, didn't she?" "She paid me the money, ma'am; but if she liked me work, 'twas no more than me dues for her to say so," was the answer, with a touch of indignation. "She kept that back." Norah was right, and we went away thinking how many of us are guilty, either carelessly or willfully, of withholding dues of that sort. From the sermon which uplifts the soul, to the humblest task in the household, the one who faithfully ministers to our needs has earned the meed of acknowledgment as truly as the compensation in coin.—The Well-spring.

Why Some Remain at Home. (328)

"There are many of us who could not remain here in the home land if our horizon was bounded by the home field," declared a very prominent minister whose heart has often longed to be occupied on the foreign field.

Why An Ex-Governor Hates. (329)

Psa. 101:3; 2 Pet. 2:3; Deut. 21:4.

In ex-Governor Hanly's great address on "Why I Hate the Liquor Traffic," he says:

"I myself read the record of 600 appeals for clemency while I was governor. Seventy-five per cent of the crimes had been because of John Barleycorn. From the report of the warden of the state penitentiary covering 10 years I saw that 65 per cent of the incarcerations were on account of John Barleycorn, while 66 per cent of delinquent boys had drunken fathers or mothers, or both. There are 5,000 insane patients in my state in the asylum and 1,200 additional insane in the jails. Twenty-five per cent of these are due to John Barleycorn."

How Livingstone Kept His Word. (330)

Psa. 15:4; Jer. 48:10; Eccl. 5:4.

Livingstone reached the west coast of Africa after a journey of 1,400 miles, undertaken amid innumerable dangers and under unthinkable afflictions. Arriving at Loanda, in 1854, he was emaciated by fever, depressed in mind, weak in limb.

He was strongly urged to take the passage home to England and rest. There was a British vessel in the harbor ready to take him. And he had promised his wife that he would rejoin her in two years in England, and the two years had more than elapsed.

Yet he was adamant against all persuasion. He had brought twenty-seven African boys to Loanda, and he had promised to take them back to their country and chief at far-away Linyanti in the interior. They were there on the faith of Livingstone's word.

So he set his face steadfastly back again. The vessel upon which he was urged to sail, but would not, went down with all its passengers save one.

Noblest Have Fallen. (331)

Jno. 3:16; 1 Tim. 1:12; Heb. 12:1.

A cablegram by one of the European combatants commenting on the war raging, reads: "And now about our dead. The best and the noblest ones have already fallen; even in our little town scores of them in the prime of life. If you pick up newspapers all over the land your eye sees announcements like this:

"On the 15th of this month fell on the field of honor my only son. _____,

(Name.)

(Signed.)

"No more, no less.

"Condolences are out of order, and there is no desperate mourning.

For 2,000 years the church of Christ has been sending forth its noblest to represent and uplift Jesus Christ among the nations who know not the truth. Often times they were criticized, misunderstood, persecuted by those of their own race, as well as by those whom they sought to unselfishly benefit. Yet they persevered until it can be truly said, "their line has gone out through all the earth and their words unto the ends of the world."

Outwitted. (333)

He drew a circle that shut me out—

Heretic, rebel, a thing to flout.

But Love and I had the wit to win:

We drew a circle that took him in.

—Edward Markham.

THE HOMILETIC YEAR—February

G. B. F. HALLOCK, D. D.

Lincoln's Birthday Washington's Birthday Communion Sunday

LINCOLN'S BIRTHDAY

BORN FEBRUARY 12, 1809

Ground has been broken for the Lincoln Memorial in Washington, which is to stand in a large open area near the Potomac. The memorial is to be a temple, built to emphasize horizontal lines in contrast to the Washington Monument, within sight of the proposed temple, which accentuates vertical lines.

It will have thirteen steps, representing the thirteen original colonies, and will be surrounded by a colonnade of Doric columns, typifying in number the thirty-six states in the Union at the time of Lincoln's death. The forty-eight states of today are to be represented by memorial festoons on the frieze.

The statue of Lincoln will stand in Memorial Hall proper; upon the north wall of this room the entire Gettysburg speech will be displayed; and in the south wall his second inaugural address.

On or near his birthday is a good time for us as pastors to teach lessons of temperance and patriotism and industry and honesty and courage, and of high Christian character, to old and young alike, from the life of this great leader, under God, in our national destiny. So much is made of the beginning of the erection of the Lincoln Memorial in Washington, which is to be of pure white marble, and costing two millions of dollars, that it would seem that the present year is a good time to give more than usual attention to the memories of Lincoln as the anniversary of his birth comes round. As pastors we are called upon to make addresses in connection with Grand Army, Sons of Veterans, public school and civic celebrations of Lincoln's birthday. It is with thought of helpfulness for both pulpit and other addresses the following suggestive material is here given place. It is one of the joys of the present writer that so many of his brethren favor him with words and letters of appreciation of his labors in this department of The Expositor.

Suggestive Texts and Themes. (334)

Lincoln's Greatness: "The memory of the just is blessed." Prov. 10:7.

Lincoln's Faith: "He endured as seeing him who is invisible." Heb. 11:27.

Lincoln's Counsel of Courage: "Be of good courage, and let us play the man for our people, and for the cities of our God; and the Lord do that which seemeth him good." 2 Sam. 10:12.

Lessons From War-Times: "I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints; but let them not turn again unto folly." Psa. 85:8.

Social Peace: "See that ye fall not out by the way." Gen. 45:24.

Lincoln a Lover of Peace: "Seek peace and pursue it." Psa. 34:14.

Lincoln Longed to Promote Peace: "My soul hath long dwelt with him that hateth peace. I am for peace, but when I speak, they are for war." Psa. 120:6, 7.

The Debt of Memory: "Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Rom. 13:7.

Leading the Host: "In the name of God we will set up our banners." Psa. 20:5.

The Fragrant Name of Lincoln: "Thy name is as ointment poured forth." Sol. Song 1:3.

The Young American in Politics: "Moreover thou shalt provide out of all the people able men, such as fear God; men of truth, hating unjust gain." Ex. 18:21.

The Responsibility of the Citizen: "Arise, for the matter belongeth unto thee, and we are with thee; be of good courage and do it." Ezra 10:4.

Great by Great Service: "Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant." Matt. 20:26, 27.

The Achieving Life: "The same did God send to be a ruler and deliverer." Acts 7:35.

The Price of Liberty: "With a great sum obtained I this freedom." Acts 22:28.

Lincoln's Ancestors. (335)

Five generations of ancestors of Abraham Lincoln have been traced in England, a country that cherished a noble pride in this great son of her race. These ancestors lived in the village of Hingham, in which is a priory church, one of the best preserved and most beautiful in England. A committee has been formed, called the Lincoln Memorial Committee, which will erect a table in the village church of Hingham, several Americans being members of the committee. The inscription which will be placed on the tablet reads as follows:

"In this parish for many generations
Lived the Lincolns,
Ancestors of the American,
Abraham Lincoln.

To him, greatest of that lineage,
Many citizens of the United States have erected
this memorial in the hope that for all ages
between that land and this land and all lands
there shall be
'Malice Towards None
With Charity for All.'

This is a specially fine and fitting inscription, and it will be another tie binding England and America together in the bonds of a common heritage in the unity of peace.

Lincoln the Man of Mercy. (336)

Lincoln's heart was as tender as ever beat in a human breast. He shrank from the con-

firmation of a sentence of death, as if it was a murder by his own hand. "They say that I will destroy all discipline and am cruel to the army, when I will not let them shoot a soldier now and then," he said. "But I cannot see it. If God wanted me to see it, he would let me know it; and until he does, I shall go on pardoning and being cruel to the end." An old friend called by appointment, and found with him a pile of records of court-martials before him for approval. "Go away, Swett!" he exclaimed with intense impatience. "Tomorrow is butchering day, and I will not be interrupted until I have found excuses for saving the lives of these poor fellows!"

Rev. Phillips Brooks, in closing his memorable address on Lincoln, said, "May God make us worthy of the memory of Abraham Lincoln!"—W. L. Stork.

Lincoln's Logic. (337)

A few months after his great debate with Douglas, Lincoln was invited to New York City to deliver an address upon this all-absorbing question, which he did in Cooper Union before a magnificent and representative audience, presided over by William Cullen Bryant. It was a rare occasion. Tall of form, gaunt of limb, pallid of face, angular of figure, he seemed awkward and ill at ease until he warmed with his theme, till he carried that great audience forward upon the bosom of sound reasoning and irresistible power. It was a great triumph. He came there almost a stranger. He left New York a conqueror. That speech made Abraham Lincoln president of the United States. The tide of opposition to slavery had risen so high that there was little talk in the South, but of a separation from the Union. The conviction had grown until it had become well-nigh universal in that section, that the only possible way to protect the institution of slavery from menace, and probably from utter overthrow, was to withdraw from the Union. This was treated as a threat, and to it Mr. Lincoln replied: "But you will not abide the election of a Republican President. In that supposed event you say will destroy the Union, and then you say the great crime of destroying it will be upon us. That is cool. A highwayman holds a pistol to my ears and mutters through his teeth, 'Stand and deliver or I will kill you, and then you will be a murderer.' To be sure, what the robber demanded of me—my money—was my own, and I had a clear right to keep it. But it was no more my own than my vote is my own. And the threat of death to me to extort my money, and the threat of destruction to the Union to extort my vote, can scarcely be distinguished in principle."—E. L. Eaton, D. D.

Lincoln's Dependent Prayer. (338)

"He that ruleth over men must be just, ruling in the fear of God."

The prayer that James Murdoch, the noted elocutionist, overheard President Lincoln offer in the White House, amid the dark hours of the night, was a reliable criterion of his character. Lincoln was on his knees before the open Bible, in the agony of supplication. He cried out so pleadingly and sorrowfully, "O thou God that heard Solomon in the night, when he prayed for wisdom, hear me. I cannot lead

this people, I cannot guide the affairs of this nation, without thy help. I am poor and weak and sinful. O God, who didst hear Solomon when he cried for wisdom, hear me and save this nation."—Frank E. Adams.

Lincoln and National Honor. (339)

Abraham Lincoln was never greatly concerned about any attack on the nation's honor from the outside. He held, with Mr. Carnegie, that honor's wounds were self-inflicted. Just as no man's honor can be really smirched by any one but himself, so a nation's honor can not be touched by anything other nations may do. But Lincoln was always greatly concerned lest the nation should smirch its own honor by some dishonorable act.—Christian Work.

Lincoln's Half Hour. (340)

Colonel W. H. Cook, President Lincoln's bodyguard in 1865 at the White House, in his recently-published recollections in a magazine says: "At eight o'clock in the morning, immediately upon dressing, the President would go into the library, where he would sit in his favorite chair in the middle of the room and read a chapter or two in the Bible. I think I am safe in saying that this was President Lincoln's invariable custom—at least, it was such during the time I was on duty with him. At about eight-thirty he would join Mrs. Lincoln and little Tad for breakfast * * * As soon as breakfast was over, the President would go to his office and begin his ceaseless toil."

This glimpse of Abraham Lincoln's morning half-hour with the Bible, every day, is commended to the consideration of those who say they "have no time to read the Bible." Lincoln with all his burdens had time for half an hour alone with the Word of God, as a preparation for the day's incessant and weary toil.

Lincoln, the Christian. (342)

A lady connected with the "Christian Commission," in the prosecution of her duties had several interviews with Mr. Lincoln. On one occasion he said to her: "Mrs. —, I have formed a high opinion of your Christian character, and now, as we are alone, I have a mind to ask you to give me, in brief, your idea of what constitutes a true religious experience." The lady replied that, in her judgment, it consisted of a conviction of one's own sinfulness and weakness, and personal need of the Saviour for strength and support; that views of mere doctrine might and would differ, but when one was really brought to feel his need of Divine help, and to seek the aid of the Holy Spirit for strength and guidance, it was satisfactory evidence of his having been born again. This was the substance of her reply. Mr. Lincoln was very thoughtful for a few moments, then he said, "If what you have told me is really a correct view of this great subject, I think I can say with sincerity that I hope I am a Christian. I had lived," he continued, "until my boy Willie died, without realizing fully these things. That blow overwhelmed me. It showed me my weakness as I had never felt it before, and if I can take what you have stated as a test, I think I can safely say that I know something of that change of which you speak; and I will further add, that it has been my intention for some time, at a suitable opportunity, to

make a public religious profession."—McCaskey.

Key-Word of Lincoln's Life. (343)

The key-word of Lincoln's life was "right," and in his last and supreme utterance he could appeal for completion of the great work yet in hand "with firmness in the right, as God gives us to see the right."

"You work and toil and earn bread and I will eat it," said the slave-owner to the slave he owned; and against this injustice Lincoln's great soul cried out. "You work and toil and earn bread and I will eat it," says the saloon-keeper to the saloon's patron; and the injustice is as rank now as when Lincoln's voice echoed across the land. He said to Major Merwin on the morning of the day he died, "After reconstruction the next great question will be the overthrow of the liquor traffic." If he had lived he would have sought to achieve the traffic's downfall. He could not have consented to its perpetuation and remain the Lincoln we love and the heroic figure in history which he now is.

Lincoln's Literary Power. (344)

In looking through a volume of Lincoln's speeches, letters and messages, one is more and more amazed at his literary power. He had a direct vision for the truth, an aptness in the choice of words and a clearness and beauty of diction that few of the greatest writers have surpassed or equaled.

Probably if all his rules of writing and speaking were condensed into one, it would be this: "Tell the truth." Nothing is so strong and so beautiful as the truth simply and clearly told. It would be hard to find a better drill in pure and vigorous English than the writings of Abraham Lincoln.—Presbyterian Banner.

Reminiscences of Lincoln. (345)

The following incident was told by an old soldier, Sergeant C. M. Derrickson, of Monessen, Pa., of Co. W, One Hundred and Fiftieth Pennsylvania Volunteers, who was one of President Lincoln's bodyguard for three years. They appeared in print in 1906.

One evening I had strolled up to the White House on an inspection tour, to see if the guards were attending properly to their duty. As I turned the corner, in front of the White House instead of the guard pacing back and forth in regulation style, I beheld the President with his hat off, and the private that was on duty that evening with his cap in one hand and his musket in the other, standing back to back! Lincoln had challenged the man's height, when he came out and saw the tall guard. Both were six feet four. Never before, I dare say, had a President and a private been in such a position. But that was Lincoln.

"That private was Harrison Williams—William Henry Harrison Williams, of Crawford county, Pa. The poor fellow died shortly after. Three or four weeks later I had some business with the President. Having transacted it, I was retiring, when Mr. Lincoln recalled me with, 'O, what has become of my friend Williams? I've missed him.' I told him he had died. 'I'm sorry,' said the President, dropping his head. 'I'm sorry I didn't know he was sick.

Why didn't you tell me? I would have gone to the hospital to have seen him.'

"Who would have thought of reporting to the President the happenings, or even the death, of privates? But Lincoln was different—remembering a private who happened to be detailed for guard duty, and calling him 'my friend.'"

A Man on a Bench. (346)

In the city of Newark, in a central square, they have recently erected an unusual memorial. It is a statue representing a man sitting down on a bench.

The figure is not much larger than life. The man has just sat down as if he were tired from walking and his hat is on the bench beside him. The figure is at one end so that there is room beside him for another, and the man is represented with his arm somewhat outstretched, as though he were asking out to come and sit down. Many do so, and it is a resting-place as well as a memorial.

I think you will agree with me that this is the most appropriate memorial ever made of Abraham Lincoln. Out in Kentucky, at his birthplace, his log cabin has been inclosed in a Grecian temple. In Washington they are proposing to set his statue high above the people, in the midst of a circular marble colonnade. But here he is as he used to be when he was president, sitting, when he could snatch time, on a stool in front of a soldier's tent or on a bench in a public park.

He was a man who, when he sat down, made people want to sit beside him. He knew how to come alongside. The people felt so close to him that they regarded him as the father of them all.

What saved the Union, Lowell tells us, was that Lincoln "kept step with the drum-beat of the nation." It seems somehow appropriate that his death should have occurred in a poor man's home, in a lodging-house.

Another Lincoln Monument. (347)

They have builded him, Lincoln, in Lincoln Park, Chicago, a fine monument. The finest thing about it, the thing that would most have touched the great heart of Lincoln, is, not the wonderful bronze emancipation group, but the closing part of one of the side inscriptions:

"The first contribution of five dollars was made by Charlotte Scott, a freed woman of Virginia, being her first earnings in freedom, and consecrated by her suggestion and request on the day she heard of President Lincoln's death to build a monument to his memory."

The old negress, who lived to see her 109th year, was living in Marietta, O., when the President was assassinated. "Lord, have mercy—and Massa Lincoln is killed! He ought to have a monument, and I am going to give the last cent I have for it."

Which One?

Martin Luther used to say: "When one comes and knocks at the door of the heart and asks: 'Who lives here?' I reply, 'Martin Luther used to, but he has moved out and Jesus Christ now lives here.'" There are just two tenants who, with unnecessary persistence, ask admittance to every heart. Which one is in yours?

WASHINGTON'S BIRTHDAY

BORN FEBRUARY 22, 1732

February has the distinction of reminding Americans of two of the Republic's greatest men. We need reminders of the great and good, for we are too ready in the rush and whirl of our busy lives to forget our heroes and underrate our legacies from the past.

Abraham Lincoln was simple-hearted, straightforward, a statesmen born to meet an hour of darkness and peril, raised in humble circumstances, having a long battle with adversity before reaching eminence.

George Washington, of aristocratic lineage, accustomed to the best that wealth could give, reared in an atmosphere of culture, and surrounded during early life by all that belonged to gentle breeding, became in field and camp and council chamber the ideal American.

"He gave for us all man could give,
Along with that which never dies,
The gift by which great nations live,
The lifelong gift of sacrifice.

Well may we honor him who sought
To live with one unflinching aim,
And found at last, unasked, unsought,
In duty's path, the jewel, fame.

Ah! keep your laurels green for him,
And that great memory proudly guard,
Lest time's mere repetition dim
A grateful nation's high award!"

—W. T. McIlroy.

The Long Reach of Washington's Influence. (350)

Suggestive Texts and Themes. (348)

A Study in Heroes: "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Zech. 4:6.

The Living Name: "The memory of the just is blessed, but the name of the wicked shall rot." Prov. 10:7.

The Ever Growing Influence of Washington: "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

Washington a Man of Loftiest Purposes: "The Lord spake with Moses face to face." Ex. 33:11.

Washington as a Leader: "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them." Ex. 18:21.

The Foresight of Washington: "Yea, thou shalt see thy children's children, and peace upon Israel." Psa. 128:6.

Washington as a National Asset. "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Gen. 12:2.

Washington the Model Citizen: "Wherefore then were ye not afraid to speak against my servant Moses?" Num. 12:8.

Washington's Greatness. (348)

Guizot, the distinguished French historian, said: "Washington lived to receive and enjoy both success and repose. Of all men he was the most virtuous and the most fortunate. In this world God has not higher favors to bestow."

Washington an Example. (349)

Washington's life was a noble example of right living and right thinking, an example that we are, or should be, profiting by every day. Even as a boy he had a long list of self-imposed rules of conduct that he rigidly adhered to. As he grew to manhood the rules themselves were discarded, but the habits they had created remained throughout life. Strong, courageous, gentle, kind, thoughtful, unselfish, optimistic, temperate, patriotic and devoted to his country's welfare, he was indeed a fit example for emulation and worthy of being the founder of a great and progressive and glorious nation.

More than any other influence, Washington gave to the people of all sections a common purpose, hope and aim. What he said late in life was what he always strove for. "I want an American character * * * My ardent desire is to keep the United States free from political connection from every other country, to see them independent of all, and under the influence of none."

In these words Washington laid the foundation of our diplomacy, which is the best diplomacy in the world and in history. With all the faults which we as a nation have committed, and they are many, our diplomatic principles are superior to those of Europe. We have protected the weak, we have asserted the rights of navigation and commerce, and of the freedom of the waters, especially the great rivers from source to mouth. Above all, our country has been, in the main at least, as President Arthur said, the Great Pacific Power, and it was the potent precedents given by Washington that made it so. In 1900 in Chinese waters our Admiral, Lewis Kempff, refused to join the allied forces in making war on China by firing on the Taku forts. When the Boxer insurrection broke out, the spirit of Washington ruled in our national capital. A policy of peace and fair play to China was formed, which led the nations.

It is no belated notion, then, that makes Washington the true founder of "the American Commonwealth," and the greatest of all Americans. The fierce light of criticism that beats upon his career, the discovery of fresh documents and even the writing of such books as "The True George Washington," do but confirm the judgment of our fathers.

The birthday of such a man should be commemorated in gratitude to God.—W. E. Griffis.

Washington's Only Joke. (351)

The only admirable quality in which Washington was deficient was humor. One of the very few jests he ever made has descended to posterity on the authority of his aid-de-camp, Colonel Humphreys.

General Washington rather prided himself on his riding, so the colonel, one day when they were out hunting together, dared him to follow over one particular hedge. The challenge was accepted, and Humphreys led the

way. He took the leap boldly, but, to his consternation, found that he had mistaken the spot, and was sunk up to his horse's girths in a quagmire. The general either knew the ground better, or had suspected something, for, following at an easy pace, he reined up at the hedge, and, looking over at his engulfed aide, exclaimed, "No, no, colonel, you are too deep for me!"

Our Debt to Washington. (352)

Washington is to Americans what Arnold von Winkelried is to Switzerland, William Prince of Orange is to Holland, Napoleon is to France, Garibaldi is to Italy, and Wellington is to England, but with this difference: Our great republic is perhaps more deeply indebted to him in many ways than any of these countries are to their respective patriots.

Washington Recognized God's Guidance. (353)

In his first message to Congress he says: "No people can be bound to acknowledge and adore the invisible Hand which conducts the affairs of men more than the people of the United States." Washington's nature was not a profoundly religious one, yet he recognized and worshiped the great Father of us all, and his piety was simple, devout, and "devoid of all cant and bigotry."

The young republic was established among the nations, planted squarely upon the fundamentals of the Christian religion. It was led by a hero, a patriot, "an avowed friend of the Christian religion," and a man "who in his private conduct adorned the doctrine of the gospel of Christ."

Chief Justice Marshall said of Washington: "He was a sincere believer in the Christian religion." While in Philadelphia he attended Christ's Episcopal church every Sunday, and when with his army in camp at Morristown, N. J., he communed with the Presbyterians, having personally requested the pastor to permit him to do so.

When appointed commander-in-chief of the Continental army he fasted and prayed one whole day in the privacy of his own home. In one of his general orders he rebuked the profraternity of his officers, forbade gambling, "which," he said, "has ruined many a brave and gallant officer," and insisted upon abstinence from all unnecessary work or practices on the Lord's day.

Washington Anecdotes. (354)

Some hypercritical people have had the effrontery to doubt the little hatchet story, but here are two tales reflecting Washington's love of truth, and these will stand, at least till the advent of the next "knockers" brigade. The first is of a battle with a colt. The animal was well blooded, but wild, and much prized by Washington's mother. One day George attempted to ride the wild colt and did so, remaining on the animal's back until it broke a blood vessel and fell dead. At breakfast the mother asked about her favorite colt. "He is dead, madame," said George. "I killed him." He then told the circumstances without evasion.

A liveryman offered a certain vicious animal to any one who would ride him to the next

town and back again without dismounting. George, always a good rider, made the trial. In due time he returned, still on the animal's back. The stableman proposed to make good his offer, but George said that would not be fair, as the horse had thrown him once, though he had again mounted and this time had conquered.

Washington's Modesty. (355)

Washington entered the Legislature of Virginia after his distinguished services in the Indian wars, when but twenty-six years of age. George Cary Eggleston, in his volume entitled, "The American Immortals," says: "The House had, by a unanimous vote, instructed its Speaker to welcome young Washington publicly in the most conspicuous way he could. When Washington entered the legislative hall to take his seat, the Speaker rose and, in the name of the colony, presented thanks to Washington for his brilliant military services, in an address so warmly eulogistic that George Washington lost his self-control and in reply could not utter a single syllable. The Speaker came to his rescue saying: "Sit down, Mr. Washington. Your modesty equals your valor, and that surpasses the power of any language I possess."—Edwin W. Caswell.

Washington and Truthfulness. (356)

An popular daily newspaper has been asking: "How many readers believe George Washington could live right here in ——— today for sixty-seven years and never tell a lie? Write to the editor and tell him what you think about it, giving reasons for either view, and limit your answers to two hundred words."

A month was given in which to make replies. Of course, all kinds of answers will be received in response to this question; some full of truth and earnestness, others full of drollery and mere buffoonery. We already have read one in rhyme, but written in common text, of combined wit and wisdom. In part it runs as follows: "In all our great laudation, as a people and a nation, it is somewhat of a matter for surprise that we gaze in admiration, but not with emulation, at great Washington, our soldier-statesman wise * * * For his truth without evasion, and on every occasion, is the reason he's a hero in our eyes * * * In finance and society, in politics and piety, the truth on all occasions would surprise; how would the farmer sell his wares? Again, in mercantile affairs; how could the tradesman ever advertise? * * * We might contrive to tell the truth if we began in early youth, and did not always stoop to compromise. Just think what Washington must feel, to see us fall from his ideal. We've lost our veneration for the truth he did so prize." And so on, with some skipping on our part. We do not think it to have been a bad plan on the part of the enterprising paper to have started this inquiry. A question of that kind stimulates thought.

We hold the belief that in our midst today are men and women who would no sooner tell a lie than would the valiant youth of cherry tree fame. We admit that a valiant man or woman it is who at the present time always tells the truth. Midst all the complications and conditions of modern society it often takes skill and diplomacy to steer clear of falsehood!

and deceit. But we believe firmly that always in this good and great nation are the seven thousand men—multiplied by many a seventy times seven thousand—who have never bowed the knee to Baal of dishonesty and lying. Pertinent questions those are, however: How, indeed, would the farmer dispose of product or the tradesman advertise, or, it might be added, the myriad social claims of women, be met and managed on a strictly truthful basis? One of the glaring defects of modern life and times is that of lack of honesty; yet we all know that truthfulness and love of truth are at the basis of every staunch and reliable character. Laugh at it, as some do at the present day, it is our belief, also, that the cherry tree story has sunk into the hearts of countless boys and girls, influencing them toward a respect for the truth; at the same time it has stimulated veneration for the first renowned president of these United States. The old pendulum of social and national affairs has got to swing toward a nicer balance of integrity and regard for the truth before we can be the people and the nation which we should be in the sight of God.—H. L. C.

The Home of Washington. (357)

You may read all the books that have been

written about Washington; you may examine all the memorials and monuments that have been reared to his memory, but you cannot fully know him until you have gone to Mount Vernon, and have walked the paths that he walked and have wandered about the house that was his home, and perceived here the habits and character of the man. To most people the great first president of the republic is more or less of a mythical or purely historical figure. But when one enters, with reverent tread, within the gates of Mount Vernon, the very atmosphere seems to be charged with the real and living personality of the man George Washington.

There is no shrine of patriotic devotion in all the land that awakens in an American heart such vivid and thrilling sensations as does this home of a Virginia country gentleman. You cross the threshold of the mansion, and at once you have left the present world of sordid money-getting behind you. You are living a hundred years ago. It would scarcely startle you were the stately form of Washington himself to step out from the library and bid you welcome. Such is the spirit that pervades Mount Vernon and that brings you into touch with the time and character of the nation's early days.—William T. Ellis.

COMMUNION SUNDAY

Suggestive Texts and Themes. (358)

A Joyful Approach: "I went with them to the house of God, with the voice of joy and praise, with a multitude that kept hold day." Psal. 42:4.

A Message First: "I will not eat until I have told mine errand." Gen. 24:33.

Climbing Round by Round: "Behold a ladder set up on the earth, and the top of it reached to heaven," etc. Gen. 28:12.

Consecration: "But first gave their own selves to the Lord." 2 Cor. 8:5.

Love for the Unseen Saviour: "Whom having not seen ye love," 1 Peter 1:8.

A Visit to Calvary: "And sitting down they watched Him there." Matt. 28:36.

Song of the Pilgrims: Psal. 84.

Minds Stirred to Remembrance: "I stir up your pure minds by way of remembrance." 2 Peter 3:1.

A Dying Wish Respected: "This do in remembrance of me." Luke 22:19.

Living to Christ: "For to me to live is Christ." Phil. 1:21.

The Duty of Christians to Study Christ: "Wherefore, consider the Apostle and High Priest of our profession, Christ Jesus." Heb. 3:1.

Let Us Draw Near: "Having, therefore, boldness * * * let us draw near with a true heart," etc. Heb. 10:19-25.

Rest in the Midst of Toil: "Come ye yourselves apart and rest a while." Mark 6:31.

Meditation Kindling Love: "My meditation of Him shall be sweet." Psal. 104:34.

Invited Closer—A Day of Communion: "Master, where dwellest thou? * * * Come and see." John 1:38, 39.

Encouragement for the Timid: "As for me I will come into thy house in the multitude of thy mercy," etc. Psal. 5:7.

A Personal Question: "What mean ye by this service?" Ex. 12:2.

Duty and Obligations of Christians to Keep the Communion Feast: "Therefore let us keep the feast." 1 Cor. 5:8.

Good to Draw Near to God: "It is good for me to draw near to God." Psal. 73:28.

Beautiful With Sandals: "How beautiful are thy feet with shoes, O prince's daughter." Song of Sol. 7:7.

The Great Festal Gathering: Rev. 5:11, 12.

At the Last Supper: "Now when even was come," etc. Matt. 26:20-22.

Spiritual Progress: "Grow in grace." 2 Pet. 3:18.

The Great Resolve: "We will walk in the name of the Lord our God for ever and ever." Micah 4:5.

The Lord's Supper a Covenant: "And Moses took half of the blood," etc. Ex. 24:6-8.

Meditation Invited by the Holy Communion. (359)

Christmas music is sweet beyond our power to tell—"Glory to God in the highest, and on earth peace, good will toward men;" resurrection songs are truly triumphant—"I am he that liveth, and was dead; and, behold, I am alive forever more; and have the keys of hell and of death;" ascension anthems are simply transporting—"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and let the King of glory in;" but all through those inspiring expressions of praise, and in each of those uplifting utterances of adoration, there is an undertone of joy and peace deeper and sweeter than all the rest, that comes on a current of crimson hue from the bleeding heart of Jesus.

"There is a fountain filled with blood,
Drawn from Emanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

Calvary, then, with its baptism of blood and agony, a cruel cross upon the summit and the suffering Saviour ignominiously transfixed thereon, pouring out his soul unto death, is the sacred but sorrowful scene to which we are pathetically invited to turn in recognition of the fact that Jesus Christ by the grace of God tasted death for every man, and that with his stripes we are healed. "This do in remembrance of me," he said.

I. It is an attitude of grateful thought and tender meditation to which the holy communion invites believers. Think of me, is the plain meaning of this passage. We are to think of him as the Father's expression of love for a lost world. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" think of him as the embodiment of divine power and perfection—"in him dwelleth all the fullness of the Godhead bodily;" think of him as the medium and dispenser of spiritual life to the children of men—"I am come that ye might have life, and that ye might have it more abundantly;" think of him as a minister of mercy, a preacher of righteousness, and an example of personal concern for the welfare of others—"He went about doing good." Indeed, the whole range of his life and labor, including the high and holy motives by which he was moved, should be prayerfully pondered in our hearts. Ours is a strenuous life, but a thoughtless age. So far as the masses are religiously concerned, Jehovah might repeat his old charge with increasing fitness of application: "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know; my people doth not consider." Even among those who are religiously thoughtful the trend of meditation is not generally distinctively spiritual, but sadly selfish and conventional, relating largely to things outward and material, and rarely to those that are unseen and eternal.

II. Every mental movement and religious activity of life should be a heartfelt plea for deeper and sweeter fellowship with God. Only as we spiritualize our meditation, making it a hungering and thirsting after righteousness, will our lives be hid with Christ in God. "As a man thinketh in his heart, so is he." The believing heart is a laboratory through whose secret processes of thought and feeling the nutriment of the gospel is made available to the hungry soul.

III. Especially on communion occasion, occupying seats at the sacramental board, the mind should assume an attitude of sober, serious reflection, and every beat of the heart should be a searching question as to our spiritual fitness to participate in the passover. Do I discern the Lord's body and blood? Am I truly penitent in spirit? Have I saving faith in Jesus? Is my life hid with Christ in God? "Let a man examine himself."

Moreover, in this service, looking upon the things of Jesus in the hands of the Holy Spirit,

whose revealing presence gives us clear discernment of spiritual truth, we readily see how utterly helpless, unholy, and ill-deserving we were. Then, with the eye of faith fixed on the merits of Jesus, we were actually changed into something of his own lovely likeness, and thus become "heirs of God and joint heirs with Jesus Christ, including an inheritance incorruptible, undefiled, and that fadeth not away."—Religious Telescope.

The Last Supper. (360)

"As often as ye eat this bread," etc. 1 Cor. 11.26.

I. The Lord's Supper a memorial.

The Lord's Supper, to the Christian, takes upon itself many meanings. It is a memorial service. The disciples were to eat and drink together in memory of Christ, as he himself asked them to do. And this thought should be present in every communion service. We sit about the table to recall the life and death and resurrection of Jesus Christ, the words he spoke and the deeds he did. Thus the communion becomes a tribute to his eternal lordship, and a means of blessing to ourselves and a constant reminder of Christ to the world. It keeps Christ continually before the eyes of the world.

II. The Lord's Supper an avowal of brotherhood.

At the communion table all the disciples of Jesus Christ meet on one level and bound together by one tie. Rich and poor, ignorant and learned, friends and strangers sit at the same table, bound together by devotion to one Master and by the common kinship of children of God and brothers of Christ. It is the family idea which is emphasized at the communion. When a hundred gather at the Lord's table they are a representation of that brotherhood which should be the dominating idea of the whole human society. If we could extend the brotherhood of the communion to be universal—or even through Christendom, we should have the brotherhood of man. The present war is an indication that we have not yet been able to do this. Christianity has not been able to as yet rise above minor attachment to patriotism and race consciousness.

III. The Lord's Supper a place of participation in Christ's sacrificial life.

The supper was to show forth Christ's death. The great Lutheran Church makes much of the supper as a word of God, a preaching, a gospel, through which the church speaks to the world of the sacrifice of Christ. It is so wrapped up with his great sacrifice that it becomes a sharing of it. The disciples ate the supper under the shadow of the great act. Ever since then, not only by the words repeated, but in the associations with it, it has been connected with that act. One who eats it declares himself as sharing the sacrifice of Christ, as living the same sacrificial life, as dying and rising with the Lord. Dr. James M. Whiton has said: "We need not fear that its historical reference to Christ's passion will be either forgotten or inadequately commemorated. The great thing which has been overlooked is its symbolical commemoration of Christ's life as the life to be lived by all who partake of the supper as in fellowship with him."—Frederick Lynch.

His Death and Life. (361)

"As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." 1 Cor. 11:26.

An old-time Quaker preacher had a strange experience at his conversion. He fell asleep and dreamed. He seemed to be dead, and laid out for his burial when a shining face came and bent over him, saying, softly, "The man is dead." Then another came and laid a hand over his heart, and said, "It does not throb; he's dead." Then another came and laid a hand upon his flesh, "It is cold, he is surely dead." So one by one came angels and stood around his couch, till one of kindlier face than the rest came and looked upon him, lifted his hand, and said, "Nay, what is this? A nail-print in his palm, and a nail-print in his other palm. This man is not dead; he has been crucified! He has been crucified with Christ and lives with him!" He awoke and found the place in the Scripture where it is written, "I am crucified with Christ; nevertheless I live; yet not I, Christ liveth in me!"—Sabbath Reading.

The Crimson Thread. (362)

"And he said unto them, This is my blood of the covenant, which is poured out for many." Matt. 26:24.

Very many lives have been lost in the Alps and in other mountain ranges by the breaking of defective ropes. The Alpine Club took up the subject of insecure ropes, and has effected quite a reform in the quality of the material out of which they are composed and the manner in which they are made. The ropes that pass the inspection of the Alpine Club, and are guaranteed to hold, are marked by a crimson thread wrought into them. In climbing spiritual attitudes, the rope that is safe is the one that has the crimson thread woven into it, the stain of the Spotless Victim.—The Christian Herald.

The Large Upper Room. (363)

"And he will himself show you a large upper room furnished and ready * * * * And when it was evening he cometh with the twelve." Matt. 26:15, 17.

They sat within the "upper room,"

At evening dim.

He spoke of his impending doom;

And then, as fell the gathering gloom,

They sang a hymn.

I wish I could have heard that song,

'Twas sweet I know;

For loving John could sing out strong,

And Peter's bass would roll along

So rich and low.

Voice after voice took up the strain

As it arose;

The sweetness of that grand refrain

Excluded thoughts of loss or pain

And cruel foes.

But purer, sweeter, than the rest

His voice was heard;

And angels in the regions blest,

With hands on throbbing harp-strings pressed,

Drank in each word.

And then Gethsemane and prayer;

"Thy will be done;"

Alone to grieve and suffer there,

Alone, but for the angels' care

Of the Father's Son.

—John H. Shray.

Make Preparations for The Lord's Supper. (364)

If we are going to the table of an earthly king, or to be the guest of any distinguished person, we surely pay our hosts the courtesy of a fitting preparation. There will be a certain amount of self-examination. We shall pay some attention to our attire. We shall give studious regard to the social courtesies and to everything that is expected of the king's guests.

And yet when we go to the table of the King of kings we refuse the preparation which we consider fitting and necessary when we appear before the king who is our kinsman in the weakness of flesh and blood. We give no preparation to our attire. I do not know what the fitting attire may be for the individual soul; it may be sackcloth and ashes, it may be the garment of praise, it may be the robe of righteousness which we have received in earlier seasons as the gift of the Lord's grace. All I am wondering about is what the great King thinks about us when he sees us come to his table. "Let a man examine himself."

If we approach the table in the spirit of an unselfish quest and in a lowliness which has been begotten by examining ourselves in the light of the holy Lord, we need not be afraid to accept the invitation of the Lord to be guests at his table. There will be most blessed results in such communion. Every guest will leave the table with his own share in the imparted life and grace of God. The life that filled the mind of Christ will fill our minds and control our judgments. The life that filled his conscience will fill our consciences and impart to us his sense of truth. And the life that filled his will, will fill our wills, and give us his resolution and endurance.—Rev. John Henry Jowett, D. D.

Once in History. (365)

"As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come."

A friend once told me this story of his boyhood: "There were two brothers of us. Our father was a fine old gentleman, upright, straightforward, but he was very undemonstrative. He could not gush over anybody. If he told mother once in ten years that he loved her he thought that was quite sufficient. He would make any sacrifice for her in reason, or out of it, but he would not express any affection for her. One day, when we were lads of about ten and twelve years of age, a fellow came into our house, who was slightly intoxicated, and he dared to insult mother right in the presence of father. Well, the thing that happened, happened so quickly that we hardly knew what had happened. When it was over, as soon as I could catch my breath, I turned to my brother, and said, 'Did you know that father thought that much of mother?' He replied, 'Why, yes; of course, father thinks that much of mother all the time, only he don't have to show it like that every day.' And when I

stand before the cross of Christ I say, "And eternal God thinks just that much of me and all my fellows all the time, only he does not need to show it like that every day." Once in the history of eternity is enough, for the cross of Jesus Christ is the advertisement at one point in time of something that is eternal and changeless in the nature of God and in the relation of God to sinful men.—J. A. Francis.

Remember Christ Jesus. (366)

"Do this in remembrance of me." That single brief injunction seems to waive out of sight every one else, and everything else, in the universe. At the communion table we would see and hear no man save Jesus only.

We need to have seasons for remembering our crucified Master, for we are sadly apt to forget him. We too often act as if we had no loving protector to take care of us, and no shepherd to guide our footsteps. We worry over perishable trifles, and fret about paltry losses, forgetting strangely that "all things are ours, and we are Christ's, and Christ is God's." We get discouraged under trials, and worse still, we fall into shameful sins, just as if our Lord had vanished out of all sight and hearing of us. Depend upon it, that he who knoweth what is in man, did a most wise and needful thing for us, when he commanded us to come together often and do this in remembrance of him. We had better forget every friend or kinsman on earth, than forget him who redeemed us from hell, and set our feet on the pathway to heaven. Sooner let us forget everything we have ever learned, that let the commandments of Christ fade from our memory. Among all the last words of dying mortals recorded in Scripture or in history, I know of none more appropriate for our last departing breath, than those uttered by that courageous believer on Calvary: "Jesus, remember me when thou comest into thy kingdom."

"Sun of My Soul." (367)

Tennyson was walking one day in his garden with a friend. The conversation turned to the subject of religion—a subject upon which Lord Tennyson was inclined to be very reticent. The friend asked him what he thought of Jesus Christ. The poet paused, pointed to a flower that grew by the path, and said, "What the sun is to that flower, Jesus Christ is to my soul." It was a beautiful answer. What the sun is to the flower Christ is to the soul that trusts in him. He is its light and its life. And perhaps there is no place where the disciple comes so near to the Master and realizes so fully what he owes to his Lord as at the holy communion, where he recalls the dying love of Jesus, where he remembers Gethsemane and Calvary, and receives the consecrated symbols of Christ's broken body and poured-out blood.—Rev. John Woods, D. D.

It Satisfies our Hunger. (368)

The bread and the cup are beautiful and significant emblems of Christ's body broken for us, and of his blood shed for the remission of our sins. The living grain must be ground and bruised before it can become bread, and the grape is crushed in the wine press before it becomes drink for man. The grain of corn gives up its own life, that it may give life to

us. So the Christ surrenders up his life on the cross that he may give life to the world. The spiritual life, the germ of immortality, is nourished in the soul by communion with him. "I live," exclaims the apostle, "I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

But some one will say with Nicodemus, "How can these things be?" How can the life of Jesus become ours? I do not know how. How does the bread which I eat nourish and sustain my natural life? How does it become flesh and bone, and sinew and nerve? Tell me how. Explain to me the mystery of life. The plant gathers up the inorganic elements of the soil and endows them with that lower form of life which we call vegetable life. The animal feeds upon the plant and lifts those same elements to the higher plane of sentient life. Highest of all is man—endowed with consciousness, freedom, moral responsibility. Many things are familiar to us which we can neither analyze nor explain. The fact we know, but the how is beyond our ken.

Men may discuss the philosophy of the plan of salvation, but it is no more necessary for the Christian to understand that philosophy than it is for a plain man to be able to give the chemical constituents of the bread which satisfies his hunger, or to analyze the cup of cold water which quenches his thirst. The Christian life is an experience and not a proposition to be proved. The humblest disciple who sits at the Lord's table and listens to the familiar words, "This is my body, which is broken for you," may have a true conception of the import of those words, though unable to give a rational theory of the atonement, or to state in theological terms the doctrine of the satisfaction of Christ.—Rev. John Woods, D. D.

United With Christ. (369)

An aged Christian spoke with so much confidence of her salvation that a friend thought to chide her a little for over-confidence. He said: "What would you think if you were to slip through the fingers of Christ, after all?" "Oh, I cannot," she said, "I am one of his fingers." That was Scriptural: "Now ye are the body of Christ, and severally members thereof." He has constituted himself our very selves, even including this body of ours; for, "Know ye not that your bodies are members of Christ." How even our physical bodies, together with our whole being, can be joined in literal union with the eternal Christ we cannot understand; but he plainly would have us accept this by faith. I am not a material instrument he can lay aside or let slip. I am a member of the body of Christ.—H.

ONE ON JONES.

[S. S. Lappin, Editor Christian Standard, relaxes from his strenuous life occasionally to tell a story. Following is one of his best.—Ed.]

A telling passage in one of Sam P. Jones' lectures used to run thus: "I am a Methodist, you are a Baptist; yes, but if our mothers had swapped babies when we were little you would have been a Methodist and I the Baptist."

The great evangelist lectured in a Missouri town once where there lived a preacher friend

of his named Good, who belonged to the "Disciples of Christ." Turning to his friend on the platform he said, making the illustration personal, "If Brother Good's mother and mine had swapped babies when we were little he would have been a Methodist today and I a Disciple." Good smiled and waited. Later, in a group of mutual friends, Good referred to the passage commendably and said:

"Some way, Brother Jones, I wish the swap had been made."

"Why, Brother Good?" asked Jones, innocently.

"Because, in that case there would have been one more good preacher among my people."

"Don't see how you make that out."

"Oh," said Good, "my mother would have raised you right and I'd had sense enough to change."

And Jones enjoyed the laugh as well as any one present.

Streets of Gold. (370)

Job 22:25; Rev. 13:16; 1 Cor. 3:12.

At last gold has found its place. It is a thing to stand on, to walk on, to make progress over, not to be crowned with. The new order obtains. The last is to become the first. The new life begins where the old did end. The goal of earthly desire is the initial step of heavenly activity. The vague hypotheses of time are the postulates of eternity. We stand "on what too long we bore with shoulders bent and downcast eyes," and, standing, behold a new cosmology. Surely, heaven's estimate must be the right one. Precious stones must belong in the foundation of the city's walls, and precious metal in the paving blocks of her street. They are servants, and have no place in the edifice of character, save as they serve.

Lord, we would earn the right to walk that street! The problem of life is for us largely a money problem. We have to make a living, and pay that we owe, and care for some one who cared for us when we were weak and helpless, and practice some small generosity. Teach us how to do it all. Teach us so to live that we may look the whole world in the face. Give us the reins of our income. Save us from the slavery of debt. Make us content to be humble. So shall we walk and be at ease upon the street of gold.—Robert Freeman.

PERSONAL WORK.

Charles L. Evarts, of Somerville, Mass., has devised a plan of training personal workers in the field of soul-winning which seems destined to be of the greatest possible benefit to Christian work. Mr. Evarts, who is one of this country's best known evangelists, has spent years in gathering just the material which the prospective soul-winner needs. He has gleaned it from the evangelistic field, chiefly, and now seems to have the chapter-and-verse remedy for every possible soul ill—and he knows just where these remedies are at the critical moment, and how to apply them.

In Cleveland, Ohio; Syracuse, N. Y.; Minneapolis, Minn., and many other cities, Mr. Evarts has already trained thousands of men and women in the fine art of leading other men and women into the Christian life. His success really has been phenomenal, and he seems to

have fired church members in all the cities visited with a passion for soul-winning. It is like a new kind of revival, and its results seem permanent.

Mr. Evarts shows the personal worker just how to solve his problems. For instance, he shows that oft-times greatly troubled worker how to deal with the following classes: people who have no interest in spiritual things; who do not know how to accept Christ; who are harboring some hidden sin; who make excuses; who think they are too great sinners to be saved; who say they are too weak; who fear they may fall; who think they cannot give up bad habits; who fear persecution; who fear they may be asked for money occasionally; who love worldly pleasure; who look upon the Christian life as too hard to live; who are afraid there are some hypocrites in the church; who just want to wait a while; who are unforgetting; who depend upon feeling; who claim to be skeptics; backsliders; deluded persons who have gone off after strange gods. In fact, this doctor of soul ills seems to have a remedy for every known complaint, and he teaches others how to use his remedies.

The catch word of Evangelist Evarts' propaganda is OTHERS. Thoughtfulness for "the other fellow" permeates all his teachings. His hearers go forth filled with the spirit of altruism.

A number of ministerial associations are in correspondence with Dr. Evarts at the present time, with a view to having him come to their cities with his unique training work.

"The great need of the church today," says Mr. Evarts, "is not a better educated ministry, finer music, larger buildings, better equipment, or even more money, but a trained membership who will go out and win others for Christ."

AMERICA TO FURNISH LEADERS FOR THE WORLD.

John R. Mott.

I have come back from the war zone carrying the heaviest burden in my heart that I have ever carried. When this great struggle which is at present going on is over you will find these great nations of Europe exhausted not only economically, not only in having laid under the ground 700,000 bodies physically, but exhausted, I am pained to say, in hope, in faith, in courage. Then will come the solemn hour for America, when we, with our unspent energy, with our fresh courage, will place at the disposal of these nations the choicest products we have evolved. We must produce leaders not only for America, but the world.—The Advance.

The Lonely Cross-Bearer.

"And he bearing his cross went forth." John 19:17.

- I. Bearing his cross for himself. Isa. 53:3.
1. An aggravating of his misery.
2. An intensifying of their sin.
3. A heightening of his love.
4. An enlargement of their hope.
- II. Bearing the cross for us.
1. An expiation of our guilt. Col. 1:2; Col. 2:14.
2. As a pattern of our life. I Pet 2:21.—T. Whitelaw.

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

NEWS.

On a recent Sabbath a Kansas pastor received into the church at the same service an eight-year-old boy and an eighty-two-year-old man.

From 9,116,183 wheat-sown acres—the largest acreage ever devoted to this crop—Kansas reports a total yield of 180,924,885 bushels, worth about \$151,500,000, or about \$90 for every man, woman and child in Kansas. This will produce 40,205,540 barrels of flour, which would make eight and one-half billion loaves of bread, or nearly 95 loaves for every man, woman and child in the United States. The crop is twice as great as the state's next best yield which was in 1903, and 25 per cent greater than any other state has produced in any one season. The people of Kansas are responding to Governor Stubbs' slogan, "Kansas, the greatest beneficiary of the war, to Belgium, the greatest sufferer of the war," and granges, churches, woman's clubs, chambers of commerce and commercial associations have already rallied more than 10,000 people in a statewide movement to give at least 50,000 barrels of flour to Belgian relief.—The Standard.

Grace Dodge, friend of the working girl and mother of countless enterprises of humanity, died at her New York City home December 27 at the age of 59. She was a daughter and granddaughter of New York merchant philanthropists, each named William E. Dodge. Herself a woman of unusual wealth, her greatest satisfaction was in organizing and carrying on many working girls' clubs in New York and projecting a chain of working girls' hotels. She had been a member of the board of education of New York, and at her death was president of the national board of the Young Women's Christian Association, the national headquarters building being her gift to the association. With her brother, Cleveland Dodge, she was a generous contributor to Robert College, Constantinople.

John H. McCracken was recently made president of Lafayette College, a Presbyterian college in Easton, Pa. A few days later, Henry Noble McCracken, professor of English at Smith College, was appointed president of Vassar College at Poughkeepsie. Both men are sons of Henry Mitchell McCracken, chancellor emeritus of New York University. College presidencies evidently "run in the family."

A crowd of unemployed men marched into a big Methodist church in St. Louis a few Sundays ago at the time of morning service. City police on hand wanted to bar them out, but the pastor forbade it. Instead, he bade the men welcome and allowed one of them to speak to the audience concerning their necessities. This is surely the "more excellent way." That any man or group of men who have come to church should be turned out by police power is intolerably out of line with the religion of Him whose clearest call was, "Come unto me."—The Continent.

In China.

George Sherwood Eddy has been holding religious meetings in the largest cities of China. A great Guild Hall was used in Tientsin. In Peking the large meetings were held in a pavilion erected in front of the former Imperial Palace, where Christian gatherings never had been allowed. The foreign minister authorized the pavilion to be built next "to the sacred altar where the Emperor annually worshipped."

Mr. Eddy says it was "of strange significance that near the spot where the emperor prayed to an 'unknown God' for fruitful harvests for his people we should have the privilege of proclaiming God as Father and Jesus Christ our Saviour." The Minister of War made a grant of some two hundred army tents with which the roof of the pavilion was made rain-proof. The Minister of

Education granted a half holiday to the government students in the capital. Four thousand students were packed into the pavilion on the opening night.

At a meeting for the board of trade of Peking, 1,700 bankers, merchants and gentry attended and 350 men of this type of men handed in their names as desirous of studying the "Christian Classics" to use their own phrase. Altogether in Peking over two thousand men of this type handed in their names as desiring to be instructed in the Bible. This included prominent officials of the Republic, representatives of the great financial business and diplomatic interests, as well as teachers and college boys.

Mr. Eddy says, "At one meeting held for inquirers I recognized one former governor, two generals, a private secretary to the President, the director of China's national bank, prominent officials and a young non-Christian philanthropist who has given this year \$12,000 to Christian work. My interpreter was a young man recently converted in prison. His father was the governor of four provinces: his uncle the celebrated Marquis Tseng, Chinese Minister to England and Russia; his grandfather was China's greatest statesman, Tseng Kuo Fang. Though a recent convert he has become a bold witness for Christ. Probably in no other country in the world today are the people so accessible to Christianity as in China."

The Board of Home Missions and Church Extension, of the Methodist Episcopal Church, recently held its annual meeting in Portland, Me. Appropriations of \$684,536 were made for home mission work as compared with \$671,100 last year and \$164,925 for church extension work as compared with \$162,935 last year.

We in India are confronted by much the same conditions which Paul must have been meeting when he wrote to his new converts, "Little children, keep yourselves from idols." As a help in this work a new native hymn has been used throughout the district. Translated the title of it is "King Jesus has come," and these words are repeated in the refrain. One verse is:

"King Jesus has come, King Jesus has come,
To tear down the idols King Jesus has come."

This song has been immensely helpful in arousing the people's enthusiasm to tear down their idols with their own hands. Of course this willingness comes after preaching has convinced them of the wrong of Christians keeping such things. Only the other day in Sherkot where two hundred Christians live, we had the great pleasure of seeing five torn down at one time. One of these was a very old and large one. We are told that it had been the great trial of the workers, and hindrance to the work for more than twenty years. Since October first we have seen 33 of these mud idols torn down. If we only had more workers to put in neglected places, then our poor village Christians would not remain so ignorant and superstitious.—A Missionary in India.

Formerly a Chinese suitor for a bride asked: "What is the length of her foot?" Now the question often is: "Where has she been to school?"

A convention of the Federation of Jewish Farmers of America met recently in New York City. There are sixty-three associations of Jewish farmers in eleven states and two provinces, forming this Federation. While most of them are in the states near New York City, yet there are associations in Nebraska, North Dakota, Texas and Washington. Members of the Federation organized a bank at Centerville, N. Y., last summer, which will loan money to poor Jews at a

reasonable rate to enable them to secure farms. Land to the value of many millions is already owned by Jewish farmers from Russia.—The Independent.

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Mr. H. Z. Duke, of Texas, is giving to the cause of religion the proceeds of his twenty-one "nickel" stores. He and his wife agreed four years ago to turn the earnings of these stores to the use of Christianity, when his savings should amount to a hundred thousand dollars. Over a year ago, the sum he named was completed. Every penny earned will be used in Christian work. "These stores will support missionaries, they will pay the salaries of ministers, they will comfort the needy, they will furnish the lessons of Christianity to the untaught." Mr. Duke is sixty years of age, and has been a member of a Baptist church for twenty-five years. Since his young manhood he has given a tenth of his earnings to Christian work.

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We often hear from the advocates of the liquor traffic that prohibition does not prohibit. Sometimes they tell us that there is more liquor sold in prohibition states than in states where saloons are wide open. Now, however, comes the Hoster-Columbus Brewing Company, a \$12,000,000 corporation, which has gone into the hands of receivers. It states the cause of its failure. It says: "Because of adverse legislation, the sale of our products in Ohio and other states has been so curtailed that the earnings of the company have not been sufficient during the last six months to equal the bond interest and sinking fund. The loss of the business of the state of West Virginia, where the state-wide prohibition law went into effect July 1st, was the last straw."

* * *

The Inter-Church Unemployment Committee of the New York Federation of Church, of which Charles Stelzle is Executive Secretary, sends out a call to the churches of New York as follows:

"The municipality and all social service and philanthropic agencies will be taxed to the utmost to furnish help to the needy during the coming winter. The usual methods for supplying relief will be employed. The church must assist in this emergency. It is true that the church has always furnished relief for the poor, but the situation which confronts us this winter calls for special effort. The church may do much that the municipality and the regular relief agencies cannot do. It has an organized group of workers. It has a personal touch on the community which nobody else has.

"Probably those who require assistance most will not appeal to public charities. These are the ones that may be helped in a special way through the church and its workers. There is a distinct responsibility resting upon the church to care for its own poor, so that the public relief bureaus can save their resources to help those who are not fortunate enough to be related to an organization which is pledged to stand by its own members in time of need. However, so far as possible, the church must also assist those who are not related to it.

"Special care should be had for the sick and others who are unemployed. The immigrant populations who are ignorant of our customs and methods of securing aid, should have our sympathetic interest.

"Those who can afford to be generous should not begin to economize in what are to them really small affairs. Every legitimate means of giving employment to those who often have reached the limit of their means of support should be encouraged, both with regard to one's personal affairs, and in so far as one may properly influence them, the business activities of others."

The committee give the following hints as to "what your church may do."

Be a "good neighbor" to needy families or individuals. This will vitalize the prayer-meeting. At every prayer-meeting the question should be asked: "Are any of our neighbors in distress of any kind?" Let the church calendar state weekly that a committee is prepared to

serve those who need help, or those who need work.

"Unemployment Sunday" should be featured.

Ask housekeepers to find jobs about the house, and business men to give out "left-over" jobs in the office. Do repair jobs in the church now. Plan to have members of the church canvass certain neighborhoods, or their personal friends, for jobs for the needy.

Make a united appeal to the community to secure jobs for the unemployed.

Urge employers of labor to continue operations as a religious duty. The employer who creates jobs should be regarded as doing religious work.

Influence employers to give part time work to all rather than full time work to a few. An effort should be made to maintain a fair standard of wages. It is better to reduce the hours of labor if a full working day cannot be had, than it is to reduce the wages. When normal times return, the old standard will then not have been lowered, and working men will not be compelled to repeat their struggle to secure what they regard as a living wage.

Co-operate with school teachers. The church may get in touch with needy people through the public school.

Loans of money are generally better than gifts. Some groups of churches may establish loan agencies. Do not conduct bread-lines, soup-kitchens, give public dinners, or other public relief enterprises, for the destitute without consulting the authorities on social and relief work. Much harm may be done by such enterprises.

The family should be held together.

Avoid over-lapping and overlooking through co-operation. It is extremely important that the churches should all co-operate in this work, thus avoiding over-lapping and over-looking. There will soon be established in co-operation with the New York Federation of Churches a central point in each community which may serve as a clearing-house for the churches in that district. It is understood that not every church is in a position to work efficiently in meeting the unemployment and relief conditions in New York, but every church may undoubtedly co-operate with all the other churches in its immediate neighborhood in seeing that the utmost is done in the name of religion to meet local needs.

Work with the established relief agencies. The churches should co-operate with the recognized public and private charities and relief organizations. The homeless man is a most perplexing problem. Demands may be made upon churches for the use of their buildings for temporary lodging-house purposes. There may be some extremely cold weather during the winter which may justify the use of church buildings for this purpose. But the question of sanitation is a most serious one, and should be carefully considered by those who are responsible for the care of the church buildings.

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In the southern part of Chile an interdenominational Sunday School Association holds a successful annual convention, in which workers of the Church of England, the Methodist Episcopal and Presbyterian Churches of the United States and the churches of the Christian and Missionary Alliance work together harmoniously.

In Santiago, the capital of Chile, a local Evangelical Alliance has been in successful operation for several years. The membership is made up of representatives of the same four organizations. It holds monthly meetings for its members, and has carried through several union evangelistic efforts. This year it is holding a monthly union prayer meeting which itinerates from one church to another in widely separated parts of the city.—Assembly Herald.

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The Federal Council of the Churches of Christ in America is sending Prof. Shailer Mathews, now president of the Council, and Dr. Sidney L. Gulick, returned missionary from Japan, with a message to the churches of Japan. It is a plea for friendship and sympathy between the two nations.

The Twelfth Annual Convention of the Religious Education Association will be held in Buffalo, on March 2-7. General topic will be "The Rights of the Child."

A Defeat Which Is a Victory.—The vote upon the Hobson amendment, while it lacked sixty-one votes of the number required for its passage, is, nevertheless, the greatest prohibition victory ever won in the United States. Ten years ago such a measure would have received at the most a few scattering votes, even if it had not been killed in committee, and that a majority of the House of Representatives would ever be secured for its passage, no one, except a few "temperance cranks," ever imagined. But what no one believed was possible has come to pass, and that within a decade. It is the handwriting on the wall. The Chicago Tribune says that it means nation-wide prohibition in ten years and declares its belief that if a nation-wide vote upon the manufacture and sale of liquor were permitted, the nation would vote for prohibition. Another Chicago paper declares that the vote means the eventual and inevitable end of the liquor traffic in the United States. Thus it comes to pass that there is more than one Bunker Hill in history.—The Standard.

The vote on national prohibition in the House of Representatives at Washington marks a great advance of the temperance cause. The failure to secure a two-thirds vote postpones ratification of the proposed constitutional amendment, but the campaign for it will no doubt be continued with courage and confidence.

Among elements that appeared in opposition were the following: All the powerful, strongly entrenched liquor interests; business interests that feared business disturbances and embarrassment from loss of millions of revenue paid in local, state and national license fees and taxes; those who, for political reasons or because of lack of confidence in the wisdom of Representative Hobson, who introduced the proposed amendment and led the fight for it in the House; and many honest temperance men like Congressman Gillett, of Massachusetts, who are not convinced that national prohibition is the best way to get rid of the liquor traffic.

A suggestion of the magnitude of the national prohibition sentiment throughout the country appeared in petitions to Congress bearing six million signatures. Party lines disappeared in the vote of 197 for to 189 against the measure. A majority favored national prohibition.—The Congregationalist.

Rev. Frank E. Higgins, sky pilot to the lumberjacks, died suddenly, Jan. 4, in Shelburne, Ontario, age 48. Mr. Higgins was one of the best known home missionaries in the United States, having for years carried the gospel among the woodsmen of northern Minnesota. Last spring he underwent an operation and a few months ago was again under the surgeon's knife, although it was anticipated that his recovery would be sure.

Efforts to find suitable amusements for converts of the Sunday meetings at Des Moines are being made by a committee of the chamber of commerce. These business men feel that something must be secured to take the place of the saloon, theater and pool hall in the lives of a large number of persons. The movement may result in the establishment of a system of neighborhood social centers.—The Continent.

The Calvary and Fifth Avenue Baptist Churches of New York City, which have been worshipping together for nearly a year, have determined to terminate this "trial marriage" and continue as independent churches. The separation comes about in a most fraternal spirit in the belief that the best interests of the kingdom will be conserved by the two churches continuing each its separate organization.—The Standard.

The first Protestant to be elected to the Italian Senate is Signor H. Soulier, who represents the Waldensian valleys.

Judge John E. Owens says that there is an alarming increase of insanity in Chicago since 1907. With but 1,724 cases in that year, the number has grown to 3,082 for the year ending May 31, 1914. "The increase is much larger than the increase in population," says the judge. Immorality and the rush of city life are given by him as the leading causes of insanity. Many cases of mental derangement, passed upon by alienists, are clearly attributed to immoral lives.

The S. S. Chronicle of London says of the bombardment of Scarborough by German warships: "One piece of destruction we sorely regret. The little fire beacon, which has stood on the Castle Hill for hundreds of years, and has seen every event in our past history; it warned the country at the Armada, was lighted at Waterloo, and again at Queen Victoria's Jubilee, but it now lies a shattered wreck in the moat over which it had stood for so many centuries."

Date.	Countries Engaged.	Cost.	Loss of Life	Armies in the Field.
1793-1815	England and France	\$6,250,000,000	1,900,000	3,000,000
1812-1815	France and Russia	450,625,000		1,500,000
1828	Russia and Turkey	100,000,000	120,000	
1830-1840	Spain and Portugal (civil war)	250,000,000	160,000	300,000
1830-1847	France and Algeria	190,000,000	110,000	150,000
1848	Revolts in Europe	50,000,000	60,000	
1848	United States and Mexico.		10,000	90,000
1854-1856	England	371,000,000	609,797	1,460,500
	France	332,000,000		
	Sardinia and Turkey	128,000,000		
	Austria	68,600,000		
1859	Russia	800,000,000	24,000	128,000
	France	75,000,000		
	Austria	127,000,000		
	Italy	51,000,000		50,000
1861-1865	United States (Civil War)	5,000,000,000	294,400	2,041,600
			200,000	750,000
1864	Denmark, Prussia and Austria	36,000,000		
1866	Prussia and Austria	330,000,000	57,000	639,000
1864-1870	Brazil, Argentine and Paraguay	240,000,000	330,000	
1865-1866	France and Mexico	65,000,000	65,000	100,000
1870-1871	Germany	954,400,006	311,000	1,713,000
	France	1,580,000,000		
	Turkey	403,273,745		
1876-1877	Russia	806,547,489	180,000	1,500,000
1898	Spain and the United States.	1,165,000,000	20,000	390,000
1900-1901	Transvaal Republic and England	1,000,100,000	91,000	400,000
1904-1905	Russia and Japan	\$2,500,000,000	555,900	2,500,000
Expense of wars, 1793-1860				\$9,243,225,000
Expense of wars, 1861-1910				14,080,321,240
Total				\$23,323,546,240
Loss of life, military service				5,098,097
Armies in the field				16,822,200
Report of the Massachusetts Commission on the Cost of Living.				

The Human Cost.—As the direct result of nineteen wars 5,098,097 lives were lost, an average of 268,000 lives to a war. And wars are growing more costly in life. The Russo-Japanese war, a comparatively short one, cost 555,900 lives—more than twice the average loss by war through the century. The recent Balkan wars, lasting practically but a few months, are said to have cost more than 300,000 lives.

The Economic Cost of War.—These nineteen wars cost \$23,323,546,240, an average of over \$1,000,000,000 to a war. Here, too, we are progressing in our madness. War is growing more expensive. Professor Charles Richet estimates the cost of a general European war at \$50,000,000 per day, \$1,500,000,000 per month, \$18,000,000,000 per year. It now costs per month more than the average cost of wars in the last century per year.

But this is only the cost of war. Militarism is more expensive. The total peace cost of the armies and navies of the ten leading military nations of the earth is \$1,983,517,000 per year. That is, in times of peace they spend each year nearly the average cost of two wars. This is aside from what they pay as interest on enormous national debts, mainly incurred to enable them to maintain these armies and navies. The world's total national debt is about \$40,000,000,000. Its annual interest charge is over \$1,000,000,000. A single Dreadnaught costs \$10,000,000 to build and needs another \$1,000,000 per year to maintain it. Yet the present war seems to be proving Dreadnaughts nearly useless.

The Moral Cost of War.—Said Erasmus centuries ago: "War does more harm to the morals of men than even to their property and persons." Murder, rapine, theft, violence, these are ordinary concomitants of war. War, if not born of hate, engenders hate. The hate created by the Franco-Prussian war has lasted forty-seven years, only to be replaced, it is feared, by a new hate. Who does not see the hate this war is developing between Germany and England? War brings out the cruel, the vicious, the evil in men. It may at times call out heroic virtues, but these could be developed in other ways. It creates, encourages and lauds falsehood and deceit and teaches that they are right. Under the military spirit people sneer at virtue and know no right but might. This is the deepest moral wrong of war.

The following bit of sarcasm is from the New York Evening Post: For the purpose of war, paganism has an enormous advantage over monotheism. What a nation needs when it is preparing to kill more of its neighbors than its neighbors can kill of its own citizens is a tribal god upon whom it can count for undivided attention and sympathy. Berlin could then address its petitions to Moloch, Paris to Beelzebub, London to Dagon or Neptune, Rome to Ashtoreth, with utter confidence and with no danger of confusion. For obviously there must be confusion when many nations, professing the same creed, are compelled to use very much the same formulas of prayer, inserting only the respective name of the country and its ruler. A private tribal god, upon whose exclusive services the war leaders might count, a private book of prayer embodying the really important facts to be brought to the attention of the tribal god—that is the ideal to which the nations of Belgium, in arms ought to strive. Or shall we say that Christianity is like the neutrality of Belgium, which is under the guaranty of all the nations and inviolate in times of peace, but which must not be allowed to stand in the way of the interests of a people on the road to great things?

GENERAL.

The Disappearing Home.

That the home is largely disappearing is, I fear, a fact which cannot be denied. Houses are multiplying, but homes are vanishing. The home in all its highest forms is a peculiarly Christian institution. In the Christian atmosphere it has come to its highest development.

A generation ago the home was a most sacred place. Its sanctity was acknowledged; its fellowship was of the closest nature; its secrets were zealously guarded; its power was supreme in the thought of its members, however far they were compelled to wander from it. With what

strange and moving feelings of tenderness do many of us remember the old homestead and all the life which was associated therewith. And, as we do so, we know that the secret of the love we bear the old spot is not that of its structure, locality, or furnishing, but that rather of the relationship which existed therein, of that comradeship in joy and sorrow, in work and play, in prosperity and adversity, which bound us all to one another, so that our common dwelling-place became the most sacred spot on earth to our hearts.

Today this love for the home is passing away, and that because the home itself in the old sense is passing away. The old song, "Home, Sweet Home," while still necessarily and naturally popular, does not produce the same effect upon a multitude, especially of young people, as it did thirty years ago. We still applaud the execution of the soloist, but largely fail to understand the profoundest values of the song.

Thousands of houses are rented and inhabited by parents and children which are little better than hotels in which these members of the family eat and sleep.

The unification of morning worship is absent, because the sense of the divine pleasure in family life is lost. The habit of taking counsel together about the welfare of each has ceased, because each goes his or her own way, finding friendship and comradeship outside. The joy of meal-time as a perpetually recurring season of reunion has passed away, because separated interests have made such reunion unnecessary. The healing and reconciling influence of the recreative evening, in which music, reading and games played so large a part, is missing, because evenings are spent more pleasantly in a score of ways away from home.

Henry Drummond declared that "sacred and happy homes are the surest guaranties for the moral progress of a nation," and truer words he never wrote. Homes, as the places where families, according to the Christian ideal, dwell, are the very bulwarks of national strength. Therein love is the atmosphere, faith the guardian, and hope the perpetual inspiration, of strong endeavor.—G. Campbell Morgan.

The recent Russian banishment of vodka has been extended to include wine and beer. George Kennan, in *The Outlook*, gives some results: Crime diminished in one city by 50 per cent and hooliganism by 90 per cent; in another, court rooms and police stations empty and crime reduced 80 per cent; in one district the average number of criminal cases in August reduced from 515 to 324, the lowest on record. Scores of other places make similar reports. A writer in *Vetnik Evropa*, the leading Russian review, says: "All Russia is filled with enthusiasm and gratitude. As if by the waving of a magic wand, drunkenness, debauchery, wild cries, disputing and fighting have ceased in the streets of both villages and towns. Factories and workshops are filling their orders with promptness and accuracy. In households long accustomed to poverty, strife, drunken quarrels and blows there are now peace and quiet. The peasant families are even making pecuniary savings, which, although small, are as welcome as they are unexpected. The very face of Russia, long disfigured by alcoholic excesses, seems to have been transformed and ennobled." Another writer suggests with bitter shrewdness, "We ought to erect a monument to Wilhelm II as a recognition of the service that he has rendered to Russia."

Is the Indian Fit for Citizenship?—That our native red man should not remain permanently a ward of the government, but should gradually be led into the privileges of free American citizenship, is the suggestion conveyed in the annual report of Secretary Lane, of the Interior Department, lately submitted to Congress. The secretary does not believe in the advantages of what he calls our present "almshouse policy" toward the Indians. Our conscience, our sense of justice and our traditions, he declares, will not allow us to cast the Indian out upon the world unprepared; but "he should not be permitted to think that he is forever to remain a government ward." We should lead him to look to the day when he would be a free Indian citizen, and the secretary further adds that we should "cast the

full burdens of independence and responsibility upon an increasing number of the Indians of all tribes." He believes that, as the head of his department, he has the authority to do this in individual cases and proposes to employ it. There is little doubt that the progress of our Indian wards has been retarded through various causes, chiefly political. Now, if the opportunity has come to do him justice and to square the national conscience, we should not let it pass by unimproved.—Christian Herald.

At Lucknow, we visited the wonderful Methodist school, the Isabella Thoburn College, where are gathered not only Christian girls but the girls from the college started by Annie Besant in Benares. The story of her recent trial and conviction has gone over India, and the girls who were in her school have now been put in this beautiful Christian college in Lucknow. Of course, we criticised a little, as that is always proper for tourists. We said, "We understand that these girls are very well cared for here, that they do not live as they did in their mud huts at home. Is this advisable?" "Yes," they admitted, "it is true, because in this province there are eight hundred young men to be graduated from colleges this year and a large proportion of them are Christians. They are going to hold leading places in this province, some will be called to very high positions, and we have so many matrimonial applications that we can not begin to supply them all. Those young men do not want girls who know nothing but mud huts. They want women of intelligence and culture who can take their places with their husbands as educated Christian women." We were rejoiced to see throughout Asia just this type of women—the "new woman" of the East.—Mrs. H. W. Peabody, in the Miss. Rev. of the World.

A striking parallel might be drawn between the events in Belgium today and those which occurred in the Congo Free State less than a decade ago. Thousands are being harried out of their homes as Congo blacks were driven from their villages into the primeval forests. Men, women and children, in many cases of once prosperous families, are put to forced labor in the fields by their German conquerors. One recalls the forced collection of rubber by the great Belgian rubber companies. In the Congo baskets of hands were collected from regions where no more rubber was forthcoming and one hears today well-authenticated stories of Belgian children whose hands are wanting. The Roman Catholic Church was archsupporter of Leopold, ever defending him in his wicked courses. The Roman Church in Belgium has been a chief sufferer from the German invasion. Its great seminary at Louvain is a pile of waste brick; its churches throughout the land are roofless. To complete the parallel. Almost the only protestants against the red rubber atrocities were the Socialists, with M. Vandervelde at their head. The same M. Vandervelde was recently in the United States with the commission which was laying before President Wilson the sufferings of harmless Belgians at the hands of the Germans.—Record of Christian Work.

The Baltimore News printed a seven page church section on December 19. Baltimore leads the country in religious news and advertising, a half-page of religious advertising appearing in the Baltimore News each Saturday. The same paper issues a monthly publication in the interest of church publicity, which is sent free of charge to the ministers and church officials of Baltimore.

In Mexico.

For several hundred years the Roman Catholic Church has had a free hand in Mexico. Now we find that church appealing to the government of the United States to secure religious liberty for that denomination in a land where the vast majority of the inhabitants are, at least nominally, members of its communion. The situation is a very peculiar and dangerous, and at the same time significant, one. The bulk of the nation seems to be in revolt against the church. The Constitutionalist seem determined to strip it of its vast holdings of land, and are driving numbers of priests and nuns out of the country. General Villareal has expelled all foreign Roman

Catholic priests and all Jesuits from the state of Nuevo Laredo, which he governs, has forbidden the confessional and the sacristy, and has closed all Roman Catholic colleges which do not obey programs and texts ordered by the officials, and do not have as head a graduate of the normal schools of the country. The Constitutionalist maintain that they favor religious liberty, and their treatment leaves nothing to be desired; but they have little confidence in or use for the Catholic Church as it has existed in Mexico.—Epworth Herald.

Conversion, real conversion, however, is almost always the effect of individual loving-kindness, of personal and quiet love, of intercourse between a happy and an unhappy soul in the normal colloquies of friendship, of passionate seeking of the lost by those whose lives are inspired by unselfish love. It may possibly have its culminating point in a public meeting; the act of standing up and publicly declaring for righteousness may have tremendous effect; but even in such cases, such rare cases, the preparation has usually been long and difficult, secret and gradual. And now in this book I show that conversion is a quite common experience among ordinary men, is very often nothing more than a secret turning of the face toward God, a private decision to live a new life, a personal and wholly tranquil choice of the soul for Christ as its Master and Saviour. No priest appears to be necessary, the excitements of the revivalist preacher are absent; in the privacy of its own soul, the spirit turns from evil and faces toward good.—Harold Begbie, in "The Ordinary Man and the Extraordinary Thing."

Ungracious Criticism.

Our Roman Catholic contemporary, America, is sadly vexed because the government in Washington has sent the United States cruiser North Carolina to Palestine with \$75,000 in gold—a portion of the fund appropriated by Congress—to be disbursed by Ambassador Morgenthau in relieving American citizens stranded in the war zone. By some peculiar mental process of its own, America assumes that this money is intended for the missionaries. Therefore, it concludes, it is a gift of public funds to sectarians, and is "what might be expected of an evangelical in the presidential chair." This reflection on the President is as mistaken as it is ungenerous and unworthy, and is an ill return for all the favor he has shown toward Catholics. As it happens, however, the relief is meant for American citizens as such, irrespective of their religion; moreover, the treasure ship is the Tennessee, the North Carolina going only as convoy. There are numbers of tourists and others who need such aid, and as Turkish mobilization has stripped the country of food supplies, horses and all means of transportation, these citizens were entitled to the same consideration that is being extended to Americans stranded by the war in other lands. If there are missionaries who need help, it is quite likely that there are Catholics among them who will not thank America for its ill-timed and ungracious remarks. Of the gigantic relief funds now being raised to help the war sufferers, a very large proportion will inevitably go to Catholic beneficiaries. Everybody knows this, but we have yet to read the first hostile criticism by any publication, Catholic or Protestant, on that account.—The Christian Herald.

Lincoln's and Washington's birthdays are not very far ahead; even Memorial Day and the Fourth of July loom not far in advance. We shall listen to fervid oratory in regard to our beloved country; some of us will even do the orating. We shall offer all our relatives upon the altar of patriotism, undertaking with their trusty swords and bird-rifles to repel any and all insolent invaders from all countries of the globe, with their sixteen-inch machine guns and modern weapons of war. We shall dilate, with Mr. Bryan, upon that million of men who will have responded before night to the President's call for volunteers to protect our shores. Yes, we are a patriotic people, and our eyes flash, and our bosoms heave, and the tears course down our cheeks when that beautiful piece of mere ritual, the salute to the flag at sunset, is accomplished, and our heads are bared as the national anthem peals forth. But when it comes to paying our

taxes cheerfully, and so doing something real for that same dear country, which we do honestly love in spite of our hypocrisy—aye, there's the rub!—The Living Church.

Apologetic.

The attitude of many of our churches is too much that of apology. Of what possible use is a religion that needs excuses, that lays a humble finger on your sleeve and begs pardon for taking even a moment of your precious American time? You should beg pardon of religion for taking one moment of the time that belongs to God.

Religion should be positive, militant, triumphant, the voice of one crying in the wilderness, "Repent, repent!" The preacher should make his message so simple that he is absolutely sure of it, more than sure of it,—possessed by it, enthralled by it,—so that it shall spring right out of him and make others listen, although all the din of modern business and pleasure be in their ears. He should tear the delusion of apparent necessity from both business and pleasure, and make it plain with sunshine plainness that there is but one thing needful—to possess God.

Instead of that, we explain and refine and curtail and dilute, until it seems as if God had gone out of the churches altogether, if not out of the world. Of what worth is a creed when you have to sugar it with interpretations, like a pill too bitter to be swallowed? Of what value is a code of ethics when you have to preach it gingerly, so that no galled jade may wince at the hot application of eternal truths? After all, Protestantism was but an ill-chosen name. Like the lady in "Hamlet," we all protest too much. Religion does not protest; it affirms, over and over, ever and ever those eternal, simple things, without which life is a farce and man a groping idiot.—Youth's Companion.

America's Achievement.

A civilized international boundary and a century of peace—that is America's greatest achievement. That thing, unique, original, North America alone has done. And because of that achievement these two nations have earned the right, when this wicked war is over, to stand up in the councils of the nations and teach the homelands of American colonists the more excellent way. What the sons in America have done on the Great Lakes, on the St. Lawrence, on the Niagara, and across the sweeping plains, the fathers in Britain, in France and in Germany might do, ought to do, on the North Sea and in the Channel. It can be done on all the continents. The jungle can be made a neighborhood. The remainders of barbarism can be swept away on every boundary line. If America takes her stand and leads the way, all the continents will do it.

Here we stand, we of America, facing the colossal failure of Europe. The boundary lines between European countries are yawning with forts, bristling with bayonets, and most of them bedabbled with blood. For forty years those defenses have been a growing menace to all the world. Europe has been an armed camp. The nations lived in the Fool's Paradise of Armed Peace until they found it the Fool's Hell of Bloody War. They all said, "In Peace prepare for war." Here in North America our two nations for a hundred years have been saying, "In Peace Prepare for More Peace." In Europe they got, as they were bound to get, the thing they prepared for—War. In America we got, as we deserved to get, the thing we prepared for—a hundred years of More Peace.—J. A. Macdonald.

The Yoke.

It was Ruskin who compared the Christian to grass: "You roll it, and it is stronger the next day; mow it, and it multiplies its shoots as if it were grateful; tread upon it and it sends up richer perfume. Now these two characteristics, humility and joy under trial, are exactly those which most definitely distinguish the Christian from the pagan spirit." This is from "The Yoke," by David Roy Piper, published by Nunc Licet Press, Minneapolis, Minnesota, for 25 cents. The last chapter is on taking the right path, and a preacher might do many less effective things than loaning it to young people, and others who are considering the Christian life.



REVIVAL AMONG CHINESE STUDENTS.
Illustration from "Association Men," N. Y.

OLD STRENGTH AND NEW. Scripture: 2 Cor. 12:9, 10.

Plan for the Meeting: Give to each of three or four members the names of several persons to visit and ask the question, "What Scripture, saying, or thought has proved most helpful to you; and why?" At the meeting these members may tell the story of their own and others' lives. Send a letter to former pastors or prominent members asking the same question and enclosing an addressed postal card for reply. Call for testimonies from those present along the same line. The leader may open by a brief talk on "God is sufficient for us; He can do anything," striking a hopeful note for the new year.

PRAYER MEETING DEPARTMENT

The Mid-Week Service.

Miss Jane Addams, of Hull House, Chicago, remarked that to her a prayer meeting meant more than a preaching service; it seemed more like the worship of the primitive church. She found a sermon apt to set the mind wandering to some external argument or circumstance, whereas the devotional atmosphere of a prayer meeting assists reverent concentration of the thoughts giving more spiritual refreshment.—The Continent.

I. CHOICE.

Deut. 30:11-20.

Expository notes. General background.

Life is a series of choices. Some are petty, for the moment; some heavy with the destiny of a lifetime. A youth chooses his occupation for life. One man chooses one woman to be his nearest companion until death parts them. A nation chooses peace or war with untold consequences to its citizens. One choice must be made by all.

"Once to every man and nation comes the moment to decide

In the strife of Truth with Falsehood, for the good or evil side."

To each one comes the call, "Choose you this day whom ye will serve."

This farewell oration of Moses sets before Israel the age-long choice of the race with the inevitable consequences thereof.

Expository notes. Word studies.

"This commandment." This is twice defined afterward, in vs. 16 and 20, as consisting in love and obedience toward Jehovah.

"Not too hard . . . far off." First the author defines the commandment negatively. It does not consist of impossible or very difficult demands, impossible to be met by the average individual.

"In heaven." It is no mystery—no secret doctrine or ceremony revealed only to the priests or the chosen few.

"Beyond the sea." It does not call for long and toilsome pilgrimages.

"Very nigh . . . in thy heart." The heart and conscience of man respond to the law of God. One of the best proofs of the divine origin of the Bible is that it appeals to men of all races, in all ages and all climes.

"That Jehovah thy God may bless thee." As a statement of a universal drift in human affairs, it is true that obedience to God's laws brings both material and spiritual prosperity. This does not necessarily mean the wealth of a millionaire, which is sometimes a burden rather than a blessing. There may be other reasons causing individual variations from this law, but as a general law it is true.

Plan for Our Meeting.

Urge those who are not Christians to make this choice. Ask the Christians to give their experience. If there be none but Christians present, suggest that they put up this choice to their unconverted friends and neighbors during the coming week.

Thoughts on the Theme.

The law laid upon men is nothing strange to, nor incongruous with, their own better selves. It is the very thing their hearts have cried out for; where it is proclaimed the higher nature in man recognizes it and bows before it. Paul quotes this passage in Rom. 10:6-8. . . . In the New Testament as in the Old, the simplicity of the entrance into true relations with God is emphasized. Love and faith are the fundamental conditions. From them obedience will naturally issue, since "to faith all things are possible, and to love all things are easy."—Andrew Harper.

Religion is here affirmed to be a very simple thing. Moses and Paul are in perfect agreement in their conception of what God requires of man. He does not demand impossible things at our hands. We are not required to scale the heavens, nor to fathom the abysses, nor to cross the

seas, to secure the priceless treasure. It has a lodgment in every man's heart, and it springs unbidden to his lips. Faith and obedience were the cardinal virtues of the Old Testament religion, as they are of the New.

Micah's words are the keynote: "What doth the Lord require of thee, O man, but to do justly, and to love mercy, and to walk humbly with thy God?" Twenty-five hundred years ago those words rang through Samaria and Judah; and not even Paul uttered anything more Christian.—A. J. F. Behrends.

II. STEADFAST—RESOLUTE.

1 Cor. 15:58; Jas. 1:2-8, 12, 17, 22-25; Heb. 10:36.

Expository notes.

Here are several passages from three several writers containing exhortations to the possession of the quality of steadfastness, resoluteness, perseverance to the end. Paul and James and the unknown author of Hebrews all recognize the necessity of unchangeable, unflinching, inflexible determination.

1 Cor. 15:58. Paul has been telling the Corinthians that death does not end all, that, on the contrary, it is but a door to a larger life. Changing the figure, the erstwhile conqueror, Death, has been himself conquered. This assurance of their final victory Paul makes the ground of an appeal for standing firm in their faith and aim, working for the Lord to the utmost because no effort will be lost.

James 1:2-8, 12, 17, 22-25. James and his brethren seem to be facing heavy trials, probably persecutions. Note that the margin renders "temptations" by "trials." He is not talking of allurements to sin, but of trials which make one doubt the existence or the goodness of God. The word has its older meaning of testing or proving.

There is an interesting illustration of James' style in this passage, a linking together of his thoughts by carrying a word from each sentence over into the next one. Note that the margin (Am. Stan. Rev.) gives "greeting," in the first verse, as, literally, "wisheth joy." "Joy" is repeated in the next verse; the thought of "temptations" is carried on in "proving." Note the linking of the following verses by the words "patience," "lacking," and "doubting."

The joy which he wishes for his brethren, James exhorts them to find in their trials and troubles, a most unlikely place some would think.

He gives as a reason for this joy the result of the test, which is to be—"patience" in the translation of the text. But the sense to our thought is better given by the marginal translation, "steadfastness." The quality of which James is speaking is a more vigorous quality than that we attach to the word, patience. James is not thinking of meek endurance, of resigned suffering; he is thinking of a resolute steadfastness, of soldiers facing an attack in unyielding line, of martyrs refusing to recant though their lives are at stake, of reformers pursuing their course despite calumny and persecution.

James' "patience" is to work, even a step beyond Cromwell's "Trust in God and keep your powder dry." Dr. Maclaren says that James' "patience" is not a passive grace. It is a brave, active perseverance in spite of antagonisms in the course that conscience, illuminated by God, has bidden us to run. James' patience is not passive but active, not hard and stoical but joyful.

Then steadfastness is not to degenerate into obstinacy. It needs to be directed by "wisdom," which is not knowledge only—that would be gained by study. It is an insight into the realities of life, a sense of their true proportion, a vision of the right relations between God and man.

This one obtains by communion with God, a calm and steady trust in him. One who has not

this last is like waters of the Galilean lake which James had often seen driven aimlessly in great waves, tossed hither and thither by the conflicting currents of the sudden mountain winds.

James has told in the third verse of a personal result of resolutely facing trials. In verse twelve he shows that at last outward honor shall be given to the victor, a crown of life. The metaphor is suggested by the wreath of laurel given to the victor in the Grecian games.

In verse seventeen James reminds his readers that the quality of steadfastness is possessed by God himself, who, though he be the creator of the heavenly bodies, is unlike them—say the moon which waxes and wanes, turning now a bright disk and now a dark one to us. In God there is no variation. The steadfast man is like to God himself.

But this must be a real quality, not a professed one—not words, but deeds.

Then comes that curious simile of a man looking into a mirror, which in ancient life was a disk of polished metal. How true the statement is—whether as a fact or a parable! We know how our friend looks, but have no image of ourselves in our mind. We know other people's faults, but do not recognize our own. But if the word of God be the mirror, the man who continues to look into it has a chance of recognizing and improving himself.

Plan for Our Meeting.

Topics for Discussion.—Modern need for steadfastness. Modern difficulties before steadfastness. Illustrations of steadfastness. Rewards of steadfastness.

Thoughts on the Theme.

A barefoot, ragged boy asked for work as an errand boy of a manufacturing firm in Glasgow, Scotland. "There's a deal of running to be done, and you will need a pair of shoes first," said the proprietor. The youth disappeared. Two months passed before he saved enough money to buy the shoes. He then presented himself to the proprietor and held out a package. "I have the shoes, sir," he quietly said. "O!" the proprietor remarked, "you want a place now. But not in those rags, my lad. You would disgrace the house." Six months passed before the boy returned, decently clothed in coarse, but new garments. On questioning him, the manufacturer found, to his regret, that he could neither read nor write. "It is necessary that you should do both before we could employ you in carrying home packages," he said. The lad's face grew paler, but without a word he left. He now found employment in a stable, and went to night school. At the end of a year he again presented himself at the factory. "I can read and write," he joyfully said. "I gave him the place," said the chief partner, "with the conviction that he would take mine, if he made up his mind to do it. Men rise slowly in Scotland, but today he is our chief foreman."

Cyprian, when on his way to suffer martyrdom, was told by the emperor that he would give him time to consider whether he had not better cast a grain of incense into the fire, in honor of idols, than die so degraded a death. The martyr nobly answered, "There needs no deliberation in the case." John Huss, when at the stake, was offered pardon if he would recant. His reply was, "I am here to suffer death." Ann Askew, under similar circumstances answered, "I came not here to deny my Lord and Master." Mr. Thomas Hawkes, an Essex gentleman, said on a like occasion, "If I had a hundred bodies, I would suffer them all to be torn in pieces rather than recant."

THE SECOND MILE.

Matt. 5:38-42.

Expository notes.

The Sermon on the Mount is not a list of rules to be followed exactly, but principles of conduct, to which attention is called by startling statement or vivid imagery. The striking paradox of this passage is expressed in such unforgettable phrase that it has passed into the memory of man for all time.

The instinct of the savage man is to do as much harm as possible to one who has injured him. This "wild justice of revenge" was the only legal code of the primitive man. In time the law of retaliation was instituted as a check upon this "rough and ready" method of vengeance. The

penalty was to be inflicted by a judge not by the injured man. It was to be exactly equal to the injury; not less, for that would palliate the guilt; not more, for that would open a fresh score of wrong. The law of retaliation in the Mosaic code is the first step in checking the desire for vengeance. Jesus here would have man take another step forward, even to the extent of yielding some of his undoubted rights. There are three instances given from the three fields of private injury, public litigation, and despotic demands of government. Dean Plumptre says that the principles underlying these is that the "disciple of Christ, who has suffered wrong, is to eliminate from his motives the natural desire to retaliate. It is wise rather to surrender more than is demanded, than to disturb the calm of our own spirit by wrangling and debate." Turning the other cheek is a vivid picture of the lengths to which one should go to avoid revenge. Better this extreme than the other. The last instance is taken from the customs of government. The word "compel," is literally to impress. The word is of Persian origin, and was imported from the Persian postal system, organized on the plan of impressing men to carry the government dispatches. The recent stories of the impressment of automobiles within the present European war zone, make this picture much clearer to us of today.

Jesus' advice is, not only go the mile usually demanded but even a second mile; that shows one's willing service. Paul told the Corinthians to give—not grudgingly, adding, "for God loveth a cheerful giver." And we might add again, So also do men.

Is there no mental reservation to be taken to these words? Are they to be understood literally? Must a Christian suffer whatever indignity one choose to put upon him? The intent of a man's word is often shown by his actions. Jesus protested against unprovoked indignity, John 18:23. Paul objected vehemently, Acts 16:37, Acts 23:3, and invoked the protection of the law, Acts 25:25.

So it would seem that while personal wrong might be overlooked, sometimes protest is demanded for the sake of society, for the sake of weak, helpless ones. Nor should wrong-doers be aided in wrong-doing.

But always the rule of personal service is: Stand not on strict rights; be ready to give more than is demanded; go the second mile.

Plan for Our Meeting.

Topic for Discussion.—The "second mile" in practical life. The limitations and the difficulties of these precepts. The rewards of following them.

Thoughts on the Theme.

The disciple is to meet evil with a manifestation, not of anger, hatred, or intent to inflict retribution, but of readiness to submit to more. The chief stress is to be laid on the disposition. If the cheek is turned, or the cloak yielded, or the second mile trudged with a lowering brow, and hate and anger boiling in the heart, the commandment is broken.

For the disciple who submits in love, there is the gain of freedom from the perturbations of passion, and of steadfast abiding in the peace of a great charity, the deliverance from the temptation of descending to the level of the wrong-doer, and of losing hold of God and all high visions.

And in regard to the evil-doer, the most effectual resistance is, in many cases, not to resist. There is something hid away somewhere in most men's hearts which makes them ashamed of smiting the offered left cheek, and then ashamed of having smitten the right one. "It is a shame to hit him, since he does not defend himself," comes into many a ruffian's mind. The safest way to travel in savage countries is to show one's self quite unarmed.

The limitations of this precept are in itself. Since it is love confronting, and seeking to transform evil into its own likeness, it may sometimes be obliged by its own self not to yield. If turning the other cheek would make the assaulter more angry, or if yielding the cloak would but make the legal robber more greedy, or if going the second mile would but make the press gang more severe and exacting, resistance becomes a form of love and a duty for the sake of the wrong-doer. It may also become a duty for the sake of persons who otherwise would be

exposed to evil, or society as a whole. The resistance must not be tainted by the least suspicion of passion or vengeance.—Alexander McLaren.

IV. GOOD CITIZENSHIP.

Jer. 22:1-9, 13-17.

Expository notes. General background.

This chapter consists of fragments from the messages of the prophet to the nation concerning the wickedness of the descendants of Josiah—a series of judgments on the successors of the good king. Our selections are concerning Jehoiakim, son of Josiah.

Outline.

1. Jehovah's commands to king and people of Judah. Vs. 1-3.
2. Reward of obedience. V. 4.
3. Results of disobedience. Vs. 5-9.
4. Jehoiakim arraigned for his sins. Vs. 13-17.

Expository notes. Word studies.

"Go down." From the Temple to the king's palace. The Temple was built upon the summit of Mt. Moriah.

"Speak there this word." Jeremiah goes to Jehoiakim with a message from Jehovah himself.

"Thou—servants—people." This command to civic righteousness is addressed to the nation as well as to the king.

"Justice—no violence." This ancient cry for righteousness in civic relations is also the most modern cry for social service—for civic righteousness.

"Sojourner." To guard the interests of the ignorant and helpless foreign immigrant, is the most modern of demands for social service in this nation of ours.

"Innocent blood." Jehoiakim did not dare to interfere with Jeremiah for he was protected by one of the great nobles of Judah. Jer. 26:24. But he let loose his wrath on Uriah, one of Jeremiah's followers, pursuing him to death. Jer. 26:20-23.

"Then—kings—upon the throne of David." The permanent existence of a nation—whether Judah or the United States of America—depends upon whether or not its rulers "execute justice and righteousness."

"Desolation." The history of ancient nations shows that oppression, corruption, unrighteousness are the swift and sure pathways to destruction.

"Gilead and Lebanon." The one is the plateau east of the Jordan covered with grazing flocks and herds, the other the mountains of Lebanon on the north crowded with their forests of cedars. The reference is to things regarded as precious and valuable.

"Prepare destroyers." The margin gives the literal verb as "sanctify." The thought is that the invading Chaldeans are the instruments in Jehovah's hands for the chastisement of his disobedient people.

Verses 8 and 9. This question is suggested concerning the desolated land in Moses' farewell oration to the Israelites in Moab, and the same answer given. Deut. 29:24-26. They are repeated in Jehovah's word to Solomon at Gibeon, 1 Kings 9:8, 9, of the destroyed Temple. The question is asked today of the scattered people now called upon to face each other in battle from almost every land in Europe. Nearly three-quarters of the Jewish race are in countries involved in the present war. If we ask why, there is but this same answer to make.

"Bulldeth—without wages." Verses 13-23 are translated in the Cambridge Bible as poetry—a, doom-song—over Jehoiakim. Tribute was exacted of Israel in the days of Jehoiakim by Pharaoh of Egypt, and by Nebuchadnezzar of Babylon. As if this were not heavy burden enough upon the nation, the king built a spacious and magnificent palace by forced labor.

"Shalt thou reign?" Note the keen sarcasm of verse 15. Do you think a palace more magnificent than Solomon's will make you a greater king than he? Then comes a comparison with Josiah, the king's father, and some scathing words concerning his degenerate son. What with a mad race for wealth and luxury today, with soulless corporations, industrial riots, and misery in the slums of great cities—would not America do well to pause and consider Jeremiah's warning?

Plan for Our Meeting.

Topics for Discussion.—How do the conditions in America today compare with those in Judah in Jehoiakim's time? What changes ought we to institute in this country? How far should personal righteousness extend? What must a nation do to have God on its side? How can each one of us best serve the state? "Am I my brother's keeper?"

Thoughts on the Theme.

Jehoiakim's sin was that common to all governments, the use of the authority of the state for private ends. This sin is possible not only to sovereigns and secretaries of state, but to every town councillor and every one who has a friend on a town council, nay, to every clerk in a public office and to every workman in a government dock-yard. A king squandering public revenues on private pleasures, and an artisan pilfering nails and iron with an easy conscience because they only belong to the state, are guilty of crimes essentially the same. If Jeremiah had to deal with modern civilization, we might, perchance, be startled by his passing lightly over our religious and political controversies to denounce the squandering of public resources in the interests of individuals and classes, sects and parties. —W. H. Bennett.

* * *

A clergyman said to Lincoln in the early days of the war: "Let us have faith, Mr. President, that the Lord is on our side in this great struggle!" Lincoln quietly answered: "I am not at all concerned about that, for I know that the Lord is always on the side of the right; but it is my constant prayer and anxiety that I and this nation may be on the Lord's side!"

One Service to the State.

We believe that our system of taxation may be, and should be, treated from a spiritual perspective.

Tax paying is almost the only direct service to the community in which we live that most of us ever perform.

To see playgrounds opened and maintained in congested districts, to have child welfare work performed intelligently on an adequate scale, to find nurses ready, at public expense, to guide expectant mothers, to see the power and the treasury of the state used to prevent family separation by pensioning widows so that they may be able to rear their own children—these are the things that make the state worth while. The state—or perhaps the city—ceases then to be a cold, "business" affair, if not a den of petty thieves, and becomes an instrument of conveying love from all the people to those of the people who, without it, would be friendless and alone. All these things cost money. Thank God they do! For thus the blessing that they exert works backward upon the giver, as well as forward upon the recipient. "All for each" becomes a reality. Tax paying becomes a sacrament of democracy; the outward and visible sign of an ennobling, upbuilding, constructive, healing grace which flows out upon humanity and is mighty to save the fatherless and widows, and all who are desolate and oppressed.

War—slaying men—is not the highest duty which a state can perform, nor the noblest cause for which taxes may be levied. To save men is far better; and the tax money by which this may be accomplished becomes then an offering to humanity and to one's country. The sacrament of tax-paying becomes a spiritual exercise.

Some day our wealthy men will vie with each other for the honor of paying the most taxes.—The Living Church.

Magazine Articles of Value to Ministers

Woman's Home Companion, January. 15 cents.
What Women Are Really Doing, Ida W. Tarbell.
The Century, January. 35 cents.
Russia and the Open Sea, Edwin D. Schoonmaker.
"That Day" in Paris, Estelle Loomis.
The Soul of the French, S. P. Orth.
The Native Races—South of Panama, E. A. Ross.
An Explanation of the German Point of View, James H. Robinson.
Escapes, Arthur C. Benson.
McClure's Magazine, January.
Con We Foretell the Future? William Archer.
The American Magazine, January. 15 cents.
Motion Pictures under the Sea, Cleveland Moffett.
The Golden Rule in Business—The Gospel of Safety, Ida M. Tarbell.
Record of Christian Work, January. 10 cents.
Nietzsche, Rev. John A. Hutton.
The Atlantic Monthly, January. 35 cents.
Christianity and War, Agnes Repplier.
An Endowment for the State, Alvin S. Johnson.

Class Consciousness and the Movies, Walter P. Eaton.
Religion and the School, Washington Gladden.
Tsingtau; the Sequel to Port Arthur, Gustavus Ohlinger.
American Review of Reviews, January. 25 cents.
America's Achievement—Europe's Failures, Jas A. Macdonald.
The Outlook, January 13. 10 cents.
One Still Strong Man, Washington Gladden.
The World's Work, January. 25 cents.
Rhodes "All Red" Route—Cape-to-Cairo, Lewis R. Freeman.
Scribner's Magazine, January, 25 cents.
War and the Artist, Rufus F. Zogbaum.
Missionary Review of the World, January. 25 cents.
Some Missionary Aspects of the Year 1914, Robert E. Speer.
Harper's Magazine, January. 35 cents.
Work and Weather, Ellsworth Huntington.
Woman's Home Companion, February.
Making the Church Do Real Work, Charles Stelzle.

VACANT PULPITS

Following is a list of vacant pulpits which have come to our notice during the month. These are entered as they are noted in other papers and magazines, and we cannot guarantee that the entire list is accurate:

Baptist.

Bristol, Conn.
Creston, Iowa.
Calvary, Davenport, Iowa.
Douglas, Ga.
Eaton, Colo.
Escondido, California.
Franklin, N. H.
First, Itasca, Texas.
Leechburg, Pa.
Vineville Ave., Macon, Ga.
Seventh, Nashville, Tenn.
First, North Berwick, Me.
North Uxbridge, Mass.
Painesville, Ohio.
Calvary, Richmond, California.
First, Roanoke, Va.
Delmar Ave., St. Louis, Mo.
Sharon, Pa.
First, Skowhegan, Me.
South Acworth, N. H.
First, Summit, N. J.
Temple, Texas.
First, West Boylston, Mass.
Wheaton, Minn.
Walnut St., Youngstown, Ohio.

Congregational.

Bangor & Sherry, N. Y.
Chatham, N. J.
Central, Dorchester, Mass.
Grove St., East Orange, N. J.
Trinity, Gloucester, Mass.
Pine St., Lewiston, Mass.
Manchester, Iowa.
Mason City, Iowa.
North Hadley, Mass.
Old Lyme, Conn.
Academy Ave., Providence, R. I.
Rupert, Vt.
Snohomish, Wash.
Second, South Windsor, Conn.
Sunnyvale, Calif.
Wilton, N. H.
Cumberland Presbyterian.
Sturgis, Ky.

Disciple.

First, Amarillo, Tex.
First, Davenport, Iowa.
Anderson Ave., Knoxville, Tenn.
Marble Rock, Iowa.
Meridian, Miss.
Newton, Kans.
Payne Ave., North Tonawanda, N. Y.
First, Oakland, Calif.
Phillipsburg, Kans.
Pine Bluff, Ark.
Shattuck, Okla.
Taylorville, Ill.
First, Veedersburg, Ind.
Warwood, W. Va.

Presbyterian.

Andover, N. J.
Antrim, N. H.
Bakertown, Pa.
Ballston Spa, N. Y.
Beaver Falls, Pa.
Ainslie St., Brooklyn, N. Y.
Catasauqua, Pa.
First, Cedar Rapids, Iowa.
First, Charleroi, Pa.
Calvary, Cincinnati, Ohio.
Denton, N. Y.
Second, Emporia, Kans.
Escanaba, Mich.
First, Duluth, Minn.
Immanuel, Evansville, Ind.
Jonesville, Mich.
Park, Italy, Texas.
Eastminster, Kansas City, Mo.
First, Lebanon, Ohio.
Odebolt, Iowa.
Green Lake, Seattle, Wash.
Cumberland, Stockton, Calif.
First, Williamsburg, Pa.
Woodbine, Iowa.
Woodland, Pa.

Unitarian.

Laconia, N. H.
Leominster, Mass.
Springfield, Mass.

Universalist.

Stamford, Conn.

Christian Health Vs. Christian Science.

It is necessary, not only for ourselves, but for the blessing of future generations, that Christian people learn the true philosophy of life. Learn all that is possible for him or her to be. Become acquainted with the performance of his bodily functions, the creation and care of each individual cell of the body, and of the food and other necessities required to maintain his existence. This is necessary not only as a means of instruction in right living, but as a protection against the flood of mysticism, which, under the name of theosophy, pantheism, Christian science, metaphysics and various other guises, is deluding the world. New religions are hatched almost daily, and men seem to vie with one another in denouncing the faith of their fathers and exploiting new philosophies which belittle God and exalt man.

Mr. W. Earl Flynn the great Christian health teacher and lecturer, has organized a course of correspondence instruction which brings this complete health education within the reach of all. Through it he is reaching thousands where he could reach but hundreds from the church platform. His Christian health campaigns, which have been conducted for some ten years in the larger cities of the country have given real health culture a new meaning. Especially is this true as it affects the work of the church.

Full information regarding the system and the correspondence course can be obtained free of charge by addressing W. Earl Flynn, Dept 43, Lincoln, Nebraska.

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. John Balcom Shaw, D. D., Rev. Nehemiah Boynton, D. D., Rev. John Frank Smith,
Rev. A. W. Lewis, B. D., Rev. James H. Snowden, D. D., Edgar DeWitt Jones

"THE IRON GATE"

REV. JOHN BALCOM SHAW, D. D.

Text: "And when they were past the first and the second ward, they came unto the iron gate that leadeth unto the city," etc. Acts 12:10.

Five minutes ago, one minute, all manner of humanly impassable barriers lay between Peter and liberty. Herod had made use of a superfluity of precautions to hold his prisoner secure till the time of his execution. Chained to two soldiers, instead of one, as was customary, Peter's every move was watched. Four quarternions of guards—sixteen men in all—paced the corridors of the prison. Besides, the walls of the fortress were thick and strong, and the outer palings too stout to be forced.

Now, by an unexpected happening, the guards are all asleep, the chains lie broken upon the floor, all the doorways stand wide open and nothing but the iron gate leading from the courtyard into the outside world remained between the apostle and deliverance.

But that was impassable, so that Peter was no nearer freedom than before. How often escaping criminals have got as far as this and had to turn back! Was this to be Peter's lot? He grows pale from disappointment, peering through the gate's iron palings as much of a prisoner as before. "So near and yet so far."

Peter, close your eyes to the gate and let your soul do the looking for a moment. Who is that beside you? An angel. And what is an angel? A commissioner from the most high God. And what is he doing there? He has led you through a series of escapes, bidding you ask no questions, and do nothing yourself but just cast your garment about you and follow him. Then that gate is shutting God in as well as you. Is God obstructible? What is an iron gate to him after he has defied chains and guards and stone walls and steel locks and bars? Is it like God to start to do a thing and stop before the finish? The gate may be impassable to you, but not to God and his angel.

But we have spent too much time reasoning already. Turn your eyes again to the gate, Peter. While you have been reassuring yourself, it has opened of itself. Step now into the open again and begone to your waiting and anxious friends.

Was Peter's experience singular, exceptional? No, you and I and all other normal mortals come to the iron gate sooner or later. Some last obstacle, less than the others already passed, but enough to make all previous deliverances futile and fruitless and shut us away from emancipation, though they were powerless to do so. "It is the last straw," we say under another fire. The only remaining difficulty, and yet it may defeat us. The last friend that comes to our help, and he fails us. The last stage of the journey, and it holds the greatest

peril yet encountered. We have been able to drop the chains and get by a series of sentinels, but we come to the iron gate and find it closed.

That is where more than one among us may be standing this morning. Your home has had one unbroken series of sicknesses through which your family doctor has taken you safely, and now, just as you thought it was all over comes the worst sickness of all—one of the household must be rushed to the hospital for an operation. Trouble has been nothing less than a cruel incarcerator these last years, and now, after a brief respite, he begins to tighten his hold with greater severity than ever. You have fought your way through difficulties all your life and had hoped the way was at last open and unobstructed, and now comes one final barrier that threatens still to keep you back from success.

When we are up against the iron gate, the reminders Peter gave himself are most needful for us. Tell yourselves then, lookers through the Iron Gate, in the sturdiest Anglo-Saxon, two or three reassuring things.

I. That God is neither a mocker nor a botcher. What do I mean when I say he is not a mocker? That his is not a hold and fast method. He is not playing with us. His dealing with us is alike sincere and serious. He has not brought you thus far to let you fail and be obliged to fall back into bonds. If he has cared enough for you to come to your help at all, he still cares enough for you to see you clean out of your difficulties. God never would permit himself to tantalize his own children.

And what do I mean by saying that God is not a botcher? That he never fumbles his jobs. What he undertakes he never leaves unfinished. He is not like the man whom Jesus told about, who began to build a tower and had not wherewith to finish. There was a man in our home who went by the name of "project." Expressive, deserved title it was, too. He was always starting things but never finishing any one of them. God is no "project."

That is my best argument for immortality. Such a God as my God would never give me this wonderful thing I call life, so capable of expansion, so prophetic of larger and farther things, and surrender it at death.

That is my greatest certainty of a completed salvation. Since God has begun to redeem me, he will not stop until he gets me back on to the old level. Paul had the best possible basis for his confidence that he who had begun in us a good work would be sure to perform unto the day of Jesus Christ. Nor was Jesus running any risk when he declared that when once he had gotten his hold upon a soul no man should pluck it out of his hand.

This is my confidence regarding his plan for my life. It does seem to get tangled sometimes,

cross purposes do appear to be at work in it, but God is no dreamer and no quitter. He sees through all his projects and stays with those he befriends till they are past the last obstruction, out forever into the open.

Successors of Peter, the prisoner, remind yourselves then of this great fact and also of another.

II. That man's extremity is not God's extremity. It is his opportunity. When a man gives in, God steps in. He does not promise us an absolutely open way. No matter how many obstacles we have surmounted there is still another to meet in the path ahead. Christians sometimes deceive themselves into believing that, at a certain stage in their earthly journeys, they can cease saying, "I'm a pilgrim and I'm a stranger," but the time will never come when that hymn will be stricken from the hymn book. It is through much tribulation we enter the Kingdom of the Undefiled. "Chains, soldiers, prison walls, guards," have to be met, and, if this be not enough, at length the iron gate. But God having delivered us in six troubles is bound to give deliverance from the seventh. He who has led has promised to lead all through the wilderness. Gate-impaired soul, don't fail to look for God's angel. If you are God's own, you will find his angel standing by your side.

That is, on one sole condition. What brought Peter's angel to his rescue? Fall back with me a step or two—into time rather than space. Here lies Peter asleep. Exhausted with worrying? No, Peter used to worry, but he has got through with that. It is the sleep of faith. He has prayed himself to sleep and the smile of a calm assured trust is upon his face. There he lies between two soldiers as his Lord once lay upon the hard bed of the cross, to use an ancient simile, with a thief on either side. And now as he is done praying himself, having confidently committed his case into God's hands, the disciples meet in Mary's house and take up the praying. And in answer to that prayer the angel came. Peter's case was put into God's hand and God then assumed responsibility for it. Over the way that prayer had gone out of the prison, in comes the angel, waking Peter and bidding him cast his garment about him and

follow. Peter had moved God's arm and God's arm had done the rest. That is what prayer ever does. It is all that it does. It brings God to our side or takes us over to God's side and the rest is easy, certain, blessed.

If you are a praying man or a praying woman, then, don't ever be afraid of the Iron Gate, or any other barrier. To the praying soul every gate opens outwardly into deliverance and freedom; to the prayerless, on the contrary, it opens inwardly, admitting new foes and making possible farther assaults.

III. How many iron gates God's angel has taken us through in our lifetime. Some we went through consciously and some swung free to us when we were wholly unaware. What near approaches we have all had to death, for instance, and never knew it! But some day—who knows how soon? The years are hurrying on—some blessed day, we shall come to an iron gate and find it all that remains between us and another world. If that gate shall open outwardly, it will let forth into the perfect liberty of heaven. But if it opens inwardly, a captor mightier than any we have known shall rush in upon us and cast us into far greater bondage than any we have hitherto known. Which way shall it open for you, my friend? Death to the Christian is like the gate of the old feudal castle, iron on this side but gold on the other. But for those who are without Christ's salvation, it is iron on both sides.

One of the pious monks of the middle ages, whose work was among the inmates of the prisons, could never read of Peter's deliverance but with tears, thinking of how his poor wards might be set free and how all of life's prisoners would be emancipated at last. Reading it, one Lammas day, in the service appointed for that feast, he suddenly stepped through the open gate of death and was in the boundless freedom of God's better country.

When you and I have gone through our last trial and surmounted every obstacle God set for us in the way, when we have filled up the measure of our tribulation, we shall come to the iron gate only to find the angel waiting to fling it open and let us out into the glorious liberty of the Sons of God.

THE RESIDENCE OF FREEDOM

REV. NEHEMIAH BOYNTON D. D.

Text: "But Jerusalem, which is above, is free, which is the mother of us all." Galatians 4:26.

The wholeness of the spiritual life is the fundamental fact of human existence. The struggle of the ages is the quest for its nobler appreciation. There is always a renaissance when the spiritual life comes to its own in a generation. The dark ages of the world have been those in which this spirit was recessional. The prophets of every age have always been the passionate advocates of the reality of the spiritual life. The church of whatever name or creed has always been a blind leader of the blind when she has ceased to believe and teach that to obey is better than to sacrifice, and to hearken than the blood of rams. When the life of a people becomes unfavorable to spiritual impressions and callous to spiritual appeal, than foundations are tottering. It is in the great

universals and not in the small provincials that humanity finds its abiding satisfaction. It is the spiritual, not the material, which lends permanence in the midst of perishableness. It is the Jerusalem which is above which is free.

The attention of the thoughtful is often called today to the fact that while our own age is very prosperous, it is growingly pessimistic; that while with our barns filled with plenty we are saying, "Soul take thy ease," a disturbing apprehension creates a mephitic atmosphere about the ease we take. Science has done so much for comfort, and yet those whose ability permits them most thoroughly to appropriate the new comforts are not quite certain to be satisfied spirits. If you were seeking the happiest man in the world today you would not look for him in a speed boat or a Zeppelin. The multiplication of the appurtenances of supposed happiness has not decoyed the bright spirit, and

it is just as impossible for the scientists with their clever inventions to make the little boot-black happy for half an hour a day, as it was for the philosophers in London a half century ago. Something more is needed than mere things to burnish the propositions and to brighten the prospects of life, and that something more is certainly this: The faith that life is not an attachment but a derivative. That "Trailing clouds of glory do we come

From God who is our home,"

and that these clouds of glory cannot be separated from God and retain their attractiveness and beauty, but rather while revealing themselves must reveal with increasing clearness the Lord, whose ministers they are.

One loses courage when only the symbol is in evidence. One gains confidence when the significance of the symbol at least glints if it does not immediately glow.

A modern poet tells us "little we see in nature that is ours." And why not? There can be no other reason than that our eyes are holden, and we fail to see even for a moment into the life of things. Some see while we are blind; for them the spirit is forever peeping through. The primrose by the river's brim is something more than a simple primrose. It is a mirror, and in it they see God. It is a prophecy, and though its petals fade with the setting sun it is a revelation of a divine beauty.

There was an old charcoal burner; he lived in the woods alone. He had every temptation to shrink to the proportions of his task and live a smithy, sooty existence. But if there were no people and no comforts in his solitary abode, life still was infested with rich meaning. There was "the music of the wood bird's strain," "the warm brood of the ruddy squirrel." There were the dormouse and the rabbit; there was the nest of the swallow, and through these humble fellowships the charcoal burner came "to know the mood of forest things."

If nature gives this intimation of freedom to those who will listen to her teachings and accept her guidance, even much more explicitly does the history of human souls. In fact, the record of the age-long experience of humanity has been the record, not only of struggle, but of struggle upwards.

No doubt men have been fascinated by earthly Jerusalems, but they have not been altogether conquered by them. There are no finer exhibits of humanity in the world than those which represents the great choices of lofty souls, when for the sake of the freedom of the Jerusalem which is above they have parted company with the docile luxuries and engaging opportunities which would detain them from their high and worthy quest. They have fled from the cities and tabernacles in the wilderness; they have scorned safety and have accepted peril; they have declined proper comfort, and have offered life and have accepted death, with cheerful confidence and with royal spirit. They have learned the true residence of freedom and have regarded human experience as but the inn of a traveler on his way to his mansion in the imperishable city. Abraham was such an one; he went out, not knowing whither he went, but he was looking for the city which is with foundations, whose maker and builder is God. He found it, too. Paul was such an one; turning his back upon privilege in the interests of his inrushing purposefulness.

John saw the city with its beauty and freedom, while he himself was a lonely soul in Patmos. History is replete with the record of elect spirits who have found the fellowship of the radiant truth of the Jerusalem above so intimate and inspiring that they have counted no sacrifice too great and no challenge too audacious as the price of its dear possession. Men who have influenced the world have been largely the disciples of the great adventurer. They have been unwilling to accept the conventional as the permanent. We are all hero worshipers, and probably every one of us can mention at least one human soul which is for us fellowship and inspiration because of its high daring and noble adventure in claiming its rights to residence in the Jerusalem which is above, which is free, and which is the mother of us all.

We must confess, however, that this principle of freedom which has been the delivering power of the ages and the condition of the advance of humanity is not without a hostile enemy today. Force is asserted as the ultimate power and as the desired terminal; laughter and scorn are visited upon those who presume to claim the priority of freedom. Here is a recent slogan:

"Ye have heard how in old times it was said, Blessed are the meek, for they shall inherit the earth; but I say unto you, Blessed are the valiant, for they shall make the earth their throne. And ye have heard men say, Blessed are the poor in spirit; but I say unto you, Blessed are the great in soul and the free in spirit, for they shall enter into Valhalla. And ye have heard men say, Blessed are the peace-makers; but I say unto you, Blessed are the warmakers, for they shall be called, if not the children of Jahve, the children of Odin, who is greater than Jahve."

Here the issue is squarely joined; here is the everlasting nay to the pertinent question, "When the Son of Man cometh, shall he find faith on the earth?" Squarely joined is the issue. Which Jerusalem shall it be? Are material things, force, science, money, luxury, the final thing? Or freedom, service, love, brotherhood? Shall the world recant its aspirations and work out its own salvation with its hand-made tools? More real than many suspect is this question and more earnest than many are ready to admit must be the sacrifice and efforts which will keep the ascendancy in men's hearts of the Christian faith that freedom is the essential of developing life and is to be found only in that purpose and passion which places doing the will of God as the first and last, the highest and lowest duty of men. Jesus Christ was the apostle of freedom. "Ye shall know the truth and the truth shall make you free." "Except a man be born from above he cannot see the kingdom of God." The fetters and thralldom of the conventional, the ecclesiastical and the tyrannical were in evidence everywhere. He came to give, in place of fetters, freedom to every soul which had in it the spirit of adventure; which would fellowship with him in the masterful enjoyment of redeeming, through sacrifice and love, a world out of bondage and into the liberty of the sons of God. The call of the Jerusalem which is above, which is free, which is the mother of us all, is imperative; it is inspiring; do you hear it? As Christ's ambassador, will you answer it?

A MORE EXCELLENT WAY

REV. JOHN FRANK SMITH

Text: "Though I speak with the tongues of men and of angels, and have not love," etc. 1 Cor. 13:1-13.

There is no doubt that these Corinthian Christians were a richly gifted people. At no other place in all the New Testament do we read of blessings so generously bestowed upon a single church. Such a diversity of talents, possessed in such a measure of power, would seem to leave but little to be desired. Paul in his enumeration, acknowledges their superiority. He even commends these brethren, and exhorts them to covet earnestly the best gifts. And yet, he says, "excellent as are all these gifts, which you so fully possess, and so freely exercise, and enjoy, a still more excellent way show I unto you."

The setting forth of this still more excellent way, furnishes the occasion for writing one of the most beautiful paragraphs ever composed on Christian love. Doubtless during the centuries since it was written, its matchless beauty has attracted thousands, and kindled in their hearts an earnest desire to walk in this more excellent way. And in proportion as they have accomplished this desire they have achieved perfection of Christian character, which is Christian love.

This thirteenth chapter of First Corinthians, almost without the exertion of analysis, falls into three parts. First, verses one to three, showing the necessity of love. Second, verses four to seven, giving the characteristics of love. And third, verses eight to thirteen, declaring the eternity of love. First, the Pre-eminence of Christian Love, second the Peculiarities of Christian Love and, third, the Permanence of Christian Love.

I. First, then, Paul gives love the pre-eminence over tongues, prophesying, knowledge and wisdom. The members of the Corinthian church set great store upon this speaking with tongues. This gift seems to have been exercised in an emotional, ecstatic state. Such speaking with tongues was doubtless a source of great relief to him who spoke. In a way it must have been very expressive, but it was not very explicit. The experience of such raptures was probably delightful, and in its place, legitimate, because Paul thanked God that he spoke with tongues more than any of them.

But there is a more excellent way of speaking so as to impart knowledge. This kind of preaching would be intelligible to the heathen who came into their worship. While this speaking with tongues would only confuse the stranger and excite contempt.

But while the Corinthians perhaps overestimated their "speaking with tongues," they were by no means unaccustomed to intelligent preaching. Paul himself preached to them, not with the enticing words of man's wisdom, to be sure, but in great power. Apollis had followed Paul, and was "mighty in the Scriptures, and an eloquent preacher." There were probably brethren of their own membership, who could stir them deeply with strong sermons. But all their knowledge and mysteries, and all their speaking in tongues unto God, whether of groanings that could not be uttered, or of joy

unspeakable and full of glory, all the enthusiasm of their highly wrought emotion, the fullest possible possession of truth, and the exercise of the most fiery eloquence in its proclamation, without love, is as sounding brass and as a tinkling cymbal.

Then love has the pre-eminence over faith. Faith is one of Paul's cardinal doctrines. From his example among them as well as from his precepts, they must have realized its importance. But how he exalts love above faith. Paul even goes further, and gives love the pre-eminence over practical benevolence, and courageous martyrdom. "Though I bestow all my goods to feed the poor, and have not love, it profiteth me nothing." But one would think that voluntary death by fire would be of merit. Again it all depends on love. Without love, even this the greatest offering that man can make, profiteth nothing. Love is the test of merit, both in service and in sacrifice.

Paul has summarized the remarkable gifts of these Corinthians, tongues and prophecy, mysteries and knowledge and faith and added practical philanthropy and martyrdom, and yet love stands out pre-eminent above them all.

II. Now after the Apostle has exalted Love to this place of pre-eminence, and made it of such transcendent importance, he is careful to explain just what Love is, and so proceeds to define it. And what a comprehensive definition he gives. Its peculiarities are so marked that there is no danger of mistaking any of the lesser virtues for love. The details of this definition or description, may loosely combine into three groups, each under its major characteristic.

Then, first of all, love is patient. Love suffereth long and is not embittered by suffering. Love suffereth long, and is kind. To suffer is not a mark of love, even to suffer long, but under these influences to be kind.

In trying circumstances love is not provoked. Love's calm serenity remains undisturbed with a constancy akin to that peace which the world cannot give, and cannot take away, and herein lies the secret of its strength which enables love, in cheerful patience to bear all things.

Then again love envieth not. Love is modest. It is not avaricious, is not covetous. Much of the suffering of the world is the result of envy.

Love is scarcely conscious of her own great worth, and does not seek in any way to claim a proper appreciation. Love does not put itself boldly forward, but rather is retiring. Love is never puffed up with a haughty pride, but is always gracious and humble.

Again, love is optimistic. There is so much evil in the world and so much in our own hearts, that we despair of entirely escaping it. A careful account of the evil in and about us would leave little time for considering or cultivating the good. Such concentrated consideration of evil would so jaundice our eyes, that we could see little else.

Love taketh no account of evil either to remember it or to be cast down on account of it. On the other hand love takes no pleasure in unrighteousness, and on the other, spends but

little time lamenting its existence. Love has explicit confidence according to God's promises, in the final overthrow of unrighteousness, and the triumph of truth, and so steadies itself by this firm faith. Love lays hold upon the hand of faith, and faith in turn is strengthened by hope. And hope leaps the chasm where love might linger, or where faith might falter, and anchors within the veil of a certainty that enables love to believe all things.

III. But love in her proud pre-eminence, with her gentle patience and charming modesty and cheerful optimism, without permanence would lack perfection. All of these gifts which these Corinthian Christians possessed were temporary, transitory gifts. It is a wonderful thing by the Spirit of God, to be able to foretell the future. But highly prized as this gift is, at last it must come to naught. Tongues and knowledge are of the same temporary nature. Language, at best is imperfect, ambiguous and capable of misconstruction. So let us be glad in the assurance that the time will come when we shall be able to make ourselves perfectly understood, may be by some subtler means of communication, and tongues shall cease. Such a complete mutual understanding between God's creatures and between them and God would of itself almost make heaven. For how much of our troubles comes

from misunderstanding each other, and from not understanding God. When we shall know each other, even as God has always known us, we shall not need to struggle to express ourselves, nor strive to understand. We shall know, even as we are known.

How mysterious is the outlook upon life to a little child. He sees as in a mirror, darkly, or as in a puzzling riddle. Yet in the progress of time, how naturally he adapts himself to life's several stages. When he has become a man he puts away his childish things. So we, when we have attained to the full stature of manhood in Christ Jesus shall put away these temporal, transitory gifts.

But love is not so. "Love never faileth." It is one of the attributes of God, and partakes of his eternal nature. It is "The Greatest Thing in the World," wrote Professor Henry Drummond, and it is the Greatest Thing in Heaven, too, save God Himself, and "God is Love." And yet love, although supreme and pre-eminent is not alone, and unattended. "But now abideth faith, hope, love, these three" immortal virtues and "the greatest of these is love." If I lack love, I lack everything.

Brethren, I covet for myself, and I earnestly commend to you this "More Excellent Way" of Christian love.

The Banqueting House: Communion Sermon

REV. A. W. LEWIS, B. D.

Text: "He brought me to the banqueting house, and his banner over me was love." Song of Solomon 2:4.

The Book of Canticles lies in the casket of Revelation an exquisite gem. It is the Holy of Holies of the Bible; and it must be interpreted spiritually. On this account the Jews did not permit any young man or woman to read this song until he had reached the age of thirty years. It is a romance of the soul in fellowship with Christ, under the figure of the Bride and her Husband. It refers to public communion when it says, "He brought me to the banqueting house, and his banner over me was love."

I. Many do not appreciate the love of Christ. They know about it intellectually, but they do not feel it as the greatest power in their life, winning, inspiring, vitalizing and energizing. Some people are more emotional than others, but all that are human are susceptible to love. The "outer darkness" is where love has been turned to hate and all things are unlovable. Heaven is where love is perfected and glories in perfect conditions, where all are lovely and loving. And the kingdom of God on earth is the kingdom of Love; and its capitol is the banqueting house, with its banner of love.

II. God's love in the soul of man is the only power that can successfully counteract the allurements of the world. The body of man cannot escape the gravitation of the earth; but the spirit of man rises superior. The love of God is a greater power than the Evil One can exert. As the sun draws upward the vapor of water, so draws the love of God. The "fuse" admits the electricity into the electric lamp; so faith connects the soul of man with the heart of God, and lets his love flow in with its transforming power, its glorifying life. Self-will insulates.

By faith we let go the world and grasp the hand of God.

"O love that will not let me go,
I rest my weary soul in thee.
I give thee back the life I owe,
That in thine ocean depths its flow
May fuller, richer be."

III. The banqueting hall was the largest and most richly furnished room in the house. The hall of Solomon was adorned with gold. Everything was provided that would please the eye, give comfort to the body, and minister to the social man. All met as friends, brothers in one great family. Nothing was allowed to mar the most enchanting fellowship. This is a fitting symbol of God's house. In it we enjoy the communion of saints, in the presence of the Father Almighty in love. Who would prefer to eat husks, when all are cordially invited to partake of angels' food?

IV. "He brought me." This was a special honor. The host would sometimes go forth to meet a favored guest and bring him into the hall of fellowship and feasting.

V. "His banner over me was love." Over the hall floats the pennant of the Host. Over us is the banner of God, eternal love. On every side we see the beautiful things God has made for the good of man, the materializing of his love. But over the church floats a glory like that which shone about the shepherds on the hills of Bethlehem. Everything about the church speaks of God's love, especially the sacraments. It is higher than the heights, deeper than the depths, and broad as eternity. There is no other so sweet, so joyous, so inspiring. It is the "old, old story." There will never be another better. It will be the national anthem of the kingdom of God in heaven.

As the little child could not dip the ocean dry with its puny shell, so we cannot comprehend the love of the Infinite.

God's love provided the feast. John 3:16. In love Christ came from the gold paved streets of heaven to the sin-cursed paths of the world, from glory to ignominy, from love to hate. He came to restore to man his birthright, to erect his banqueting house, and furnish the table. Even now on earth he sups with his disciples. He has brought us, even after we refused to come. What love has sent the Holy Spirit, to strive with us, and win us, and bring us! It was not because we were worthy, or even more worthy than others, but as "trophies" of his love. It is not for his gain, but for our eternal good.

VI. This banner always floats over us, though it may be obscured. The sun is always

shining, though the clouds or the earth may hide it from our vision. We may forget, but God never. The sacrifice, of which the Lord's Supper is an emblem, is proof positive of all-sufficient love.

VII. Having come to his banqueting house, it becomes us to live a life of appreciation and witness-bearing, not only in the house of God at worship, but in the haunts of man at our work. If we are the followers of the Christ of Love, what manner of lives ought we to live? What does the world demand before it will believe? What does God expect? To us it means self-effacement for the glory of Christ. This sacrament is our oath of allegiance to Jesus Christ, our Saviour and King. This is the most joyous and most sacred of human pledges. God has materialized his love for man, humanized his love. Let us incarnate in our life day by day our love and loyalty to the Christ of God.

A MODEL CREED

REV. JAMES H. SNOWDEN, D. D.

Text: "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." John 9:25.

The restored blind man whom Jesus had healed was no theologian or scholar, but under the pressure of Pharisaic criticism and persecution he delivered himself of an utterance that stands to this day as a model Christian creed: "Whether he is a sinner, I know not; one thing I know, that, whereas I was blind, now I see."

I. It is startling, however, to find this creed opening with an agnostic article; whether Jesus was a sinner this man did not know. That would be a grave defect if not a fatal gap in a Christian creed today; but with this confessor it was simply an honest declaration of his necessary ignorance; he had not yet come into full knowledge of Jesus, as we have been permitted to do, and as he did in his later experience. But the principle of necessary ignorance or agnosticism still adheres in our creeds. We can proceed but a little way in our religious thinking in any direction until we strike a limitation beyond which we cannot go, a mystery we cannot penetrate. After we have gone to the farthest bounds of our thought and faith we must say, "Lo, these are but the outskirts of his ways, and how small a whisper do we hear of him!" It is not a sign of profundity of knowledge in a dogmatist that he is quick and bold to speak with an air of omniscience and finality on the mysteries of religion and to settle every point with his ipse dixit; such glibness is shallow conceit and betrays an utter lack of appreciation of the depth of the riches both of the wisdom and the knowledge of God. We should be positive in our faith as far as it goes, but we should know our limitations and be honest and brave enough to be able to say, "I know not."

II. The next feature of this utterance is that it is a short and simple creed. It does not consist of many articles, definitions and doctrines, a mass of theological words extending through many paragraphs and pages. On the contrary, it consists of only twenty words and can be uttered in a single breath. It sets aside or rules out many things and confines itself to a single thing. It is a creed of only one article; but that

article is a vital one and contains the essence of the whole matter. And there is not a theological or technical word in it. It is expressed in the every day language of the common people and is as simple as a peasant's speech, and is level to the mind of a child. The first Christian creeds were "faithful sayings" that were the simple gospel condensed and polished into popular proverbs that easily passed from mouth to mouth and were understood of the common people. Presently the theologians got hold of these short creeds and spun them out into all the elaborate theological and metaphysical creeds of Christendom. The tendency of our time is to shorten up these long creeds into simpler forms. The depth and intensity and fruitfulness of our Christian faith and life are not measured by the length of our creeds. We do not need to believe everything in order to be saved. We may easily try to believe too much, as we may put too much food in the stomach or fuel on the fire. The restored blind man knew only one thing, and one thing is enough for us to know, if we only know the right thing.

III. Though starting with agnosticism, yet this creed concentrates its force into a burning positive focus, it puts tremendous emphasis on the word "know." "One thing I know." This man's agnosticism was not a general scepticism that infested all his thinking with doubt and indecision. While he knew where to draw the line of his limitation at what he did not know, he also knew what he did know, and into his knowledge he poured all the conviction and certitude of his soul. The shadows of uncertainty and doubt that obscured the margin of his faith did not dim the burning intensity of its positive center and throbbing heart. Positive belief is the spinal column of the soul in religion, as it is in all things else. It measures our real strength and courage and is the spring of action. Doubt never leads us to do anything, but only halts us in hesitation. Some minds seem to think that doubt is a sign of mental independence and strength; it may be so as a certain stage in our mental processes, but as a final stage it is mental weakness and cowardice. Positive knowledge is the rightful attitude and action of the soul, and is the victory that overcomes the world. We should seek and attain

a positive religious creed and be able to say with unwavering conviction, "I know."

IV. The positive creed of the restored blind man rested on a solid ground. It was no mere subjective dream or visionary obsession. It was not a traditional dogma handed down to him from his fathers. He was not repeating by rote what his parents taught him to say. He had not learned it out of books, he had not committed it to memory from a catechism. It was not the prevailing and popular creed of his day. But it was an experimental creed based on his own experience. "One thing I know, that, whereas I was blind, now I see." Nothing could shake that rock in his experience. The bigoted Pharisees were pestering him, trying to convince him that he was yet blind, while the sun was blazing in his very eyes. All their logic that a man who was a sinner could not have opened his eyes was futile folly in the light of his unsealed vision. The world flashing with splendor around him refuted all their arguments, the sun had entered his soul and turned all his darkness into light. There are many lines of evidence and argument that lead the soul to faith in Christ; but the oldest and best, the most certain and satisfying is the argument of personal experience. "Come and see" was the appeal of Jesus himself to his hearers, and by this test would he still be tried. This is a short path by which any of us can find our way to his side and enter into saving relations with him. If we are willing to do his will we shall know of his doctrines that it is of God. When we trust and obey Christ he opens our spiritual eyes and lets the light of

truth and grace enter our souls and illuminate our life. Once we get our feet on this rock of experience, no doubt or trial can shake our certitude and confidence and peace. Many things will remain in the shadows of uncertainty and mystery, our creed may be short and may consist of only one thing, but that one thing will be that we know that whereas we were blind in sin, now we see.

V. This restored blind man's creed was also a practical and fruitful creed. It was not a theoretical belief held in the secrecy of his mind, or an ecclesiastical creed that only defined his relation to the church. It was not a creed for use on Sunday and to be laid aside or disregarded through the secular days of the week. It was not a creed for worship only, but it was also a creed for work. He boldly proclaimed it against the opposition of the Pharisees and he expressed it in worship at the feet of Jesus and lived it in his life. It was ever after a vital fact and force in his heart that transformed all his days and duties into service to his Lord. A creed for mere theoretical or ecclesiastical or ornamental use is an impertinence and offense. The worth of a creed is measured by its work, its power in transforming character and life and in building the kingdom of God in the world. Our creeds are too often only paper forms! we should throw them as fuel into the fires of the mind and heart, that they may glow with light and heat and burn with power.

Agnostic and short, yet positive, experimental and practical, such was this humble, untheological, restored blind man's creed; and can we have better points in our creed today?

THE KIND OF A CHRISTIAN NEEDED NOW

EDGAR DEWITT JONES, Author "The Inner Circle", Etc.

"Jesus looked upon him and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter) (Rock)." John 1:42.

"Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." 1 Cor. 15:58.

These two Scriptural passages set forth and describe what I believe to be the quality of Christian character, most needed now. In a sense, of course, but one kind of Christian has been, and is now needed, namely, the sincere, genuine, devoted follower of Jesus. In another sense, and an important one, the temper of each age requires a certain type of Christian character if abuses and evils be corrected and downward tendencies be checked.

For example, in the dark period of the church when bigotry flourished like a green bay tree, when men were persecuted and put to death for heresy, the quality of love, of mercy, of tenderness, was needed most. Or again, when the trend was toward mysterious and unprofitable speculation the greatest need was for a practical common sense type of Christian to bring the cloud dwellers back to earth and set them to the Christlike work of ministering to humanity, and so make old earth more habitable.

What type of Christian character is most needed now? What is the temper of our times? Certainly it is not intolerance. We have gone

a long ways from that spirit. Surely it is not bigotry. What then is it? In a sentence, the temper of our times is extremely good-natured, tolerant, easy, go-as-you-please, do-as-you-think, cushion and rose-water, views of life. Of course, there are glorious exceptions, and I am not forgetting the great movements for humanity's uplift. But lax and loose views of institutions fundamental to our stability as a nation, a seeming indifference to old-fashioned, time-tested ideals, held precious by our fathers—surely every observing soul must have observed these tendencies.

What quality of Christian living will stem this tide, and beat it triumphantly back? What type of follower of Jesus will rise in grandeur of power equal to the emergency? Just one. Rock-Christians. The strong, virile, resolute, only will suffice.

Of affable, kindly, social, delightful Christians we have a multitude. We would not wish them otherwise. Tenderness and gentleness will ever be needed, but for this age and time especially we need rock-Christians who will stand like stone walls about our homes, our schools, our cities, the Lord's day and beat back the surge of storm wave that threatens to engulf.

From these general and wide-sweeping statements pass on to something definite.

There is a great need today for Christians who have strong, courageous convictions. Newell Dwight Hillis preached a sermon a few years ago on "The Decline of Great Convic-

tions," in which he mourned the passing of a day when really great convictions moved men. I think he put it too strongly, but there is unquestionably a great deal of truth in what he said. Of opinions there are many. But as a great thinker said, "Opinions build no cathedrals, they write no great poems, neither do they inaugurate great movements." It is easy to drift, to become easy-going, patronizing and so indifferently complacent, as to be worthless to society."

Mr. Pickwick, when caught in a political demonstration, said, "Shout with the crowd." "But," he was asked, "suppose there are two crowds?" "Then shout with the loudest," he replied.

Mr. Gladstone found much cause for amusement in the definition of "taste," given by a professor of divinity in Oxford. "Taste," he defined, "is the ability to coincide with the opinion of the majority."

Christians ought to have convictions, steadfast convictions, about certain great, fundamental, religious truths. In briefest outline I note:

1. A conviction that God is, that he is a loving Heavenly Father, a Holy One, whose will is perfect and in whom "we live and move and have our being."

2. A conviction as to Christ, that in him God made a perfect revelation of his character to the world, and thus gave us the example of a sinless life filled with mercy and goodness to emulate.

3. As to man, that he is created in the image of God, and with capacity for nobility of life or evil; that man is the object of God's affection; that the church, the Bible, and the Lord's day, are all for his use and his betterment.

4. As to the church, that it is the divine agency for the extension of the kingdom of God upon earth, the ground and pillar of truth, the body of Christ, the household of the faith, the training school for life and a missionary society for sending the gospel to the ends of the earth.

5. As to the Bible, that it is God's Word, the time-tested guide of life; that it is not to be worshipped as a fetish, but used as a lamp to guide the feet, that however it may have been inspired, the fact of its inspiration is not a matter of dispute.

I believe every Christian ought to have sturdy convictions, fireproof convictions as to God, the Christ, the church, the Bible, and man; that various phases of these truths, speculations and theories may be held as matters of opinion, but that these basic fundamentals are matters for a strong conviction that shall grow and deepen as the years come and go.

There is a great need that Christians get a new conscience as to the sacredness of the obligations involved in church membership. Is there a more sacred covenant possible than that made by men and women when they identify themselves with the church? And yet, men and women, noble, kindly, chivalric, who would not break a social or business promise, do not regard with the same honor their duties to the church. That there are noble exceptions is freely admitted, but that thousands, yea, hundreds of thousands, treat lightly their church vows, is, alas, only too true.

Church members treat their obligations to the church as they never would think of doing the lodge. With many who have solemnly pledged

themselves to love and cherish the church as the body of Jesus Christ, who have signalized that confession of mouth in solemn act of baptism, the church comes last.

Church members who have money to attend moving-picture shows night after night, money for jewels, for automobiles, money for everything else, take not into account the treasury of the Lord.

In no other institution upon the earth are there as many human sponges as in the church. In no other institution upon the earth is there so much dead timber, so much latent power, are there so many wasted Niagaras, as in the church.

How many people regard it as an obligation to attend church, whether they feel like it or not? How many regard it as an obligation, the discharge of a covenant solemnly made before God and men, to give his church of their thought, of their possessions, of their time?

Oh, the need of rock-Christians. People are thoughtless, not malicious; heedless, not heartless; diffident, not intentional deserters. But many Christians are thoughtless, are heedless, are deserters.

There is a need of the spirit of self-sacrifice among now-a-day Christians. Excepting some noble souls who are in every church, few there are today who really sacrifice anything for the church of Christ.

Consider the passage in 1 Peter 4:16, "If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name."

How can a man suffer as a Christian today? Not surely as the scattered, persecuted company to which Peter was writing. The fires of Nero were let loose upon them; the sword, the wild beasts, the stake and fagots, confronted them. No one will put us to death for our faith today. There is no Nero now to make us fear for our lives; no rack, nor stake, nor wooden cross. How can one suffer as a Christian today? Only two ways that I can think of.

1. By standing by the standards of the Christ, in influence in the home, at the ballot box, in business and everywhere. This you say as a matter of course. But it does not follow. If it did there would not be a single licensed saloon in any community in our land today, nor a house of ill-fame, nor a gambling den, nor a "submerged tenth."

There is very little such "suffering" for Christ's sake. The man who takes this stand subjects himself to criticism. He is made to feel uncomfortable, and he does not like to be called "Puritanical." And many a noble, kindly man today backs away from suffering of this sort, and passes by on "the other side." Such Christians add numbers, but not weight to membership rolls.

The "marks of Jesus" need to be branded on numerous bank accounts, on tens of thousands of broad fertile acres, on very many houses and business blocks, that are owned by professed Christians, who have never rendered an account of their stewardship to the Lord.

The light esteem in which church membership is held by many today is illustrated in an incident told me by the pastor of one of our largest churches. At the close of the prayer meeting service one evening a stranger presented himself to the pastor and asked for financial assistance, on the ground that he was

a member of the same communion. The pastor asked the stranger if he carried any credentials. The stranger said, "Most certainly I do," and then proceeded to unwrap a small package which he carried, and with considerable of a

flourish exhibited his church letter **framed**.

The church of Christ is in sore need of rock-men and rock-women. The time has come to "**Fling by the languid lute,**" and to "**take down the horn wherein the thunders sleep.**"

Bloomington, Ill.

An Amusing Instance of Tactfulness

BENJAMIN L. HERR

The genial Robert J. Burdette, humorist, writer, preacher and general "friend of mankind" is no more. Greatly will be missed through the length and breadth of the Union. One of Burdette's friends was his old-time pastor, Henry G. Weston, D. D., last president of Crozer Theological Seminary, whom he both loved and venerated, and at whom he was prone, at times, to poke a little fun.

In his posthumous reminiscences of the doctor, which lately appeared in the Watchman-Examiner, there is a tender appreciation of him as "one whose coming will make heaven glad," and whose memory here on earth is as a fragrant perfume, as old-fashioned and sweet as the odor of the roses at Crozer."

At the close of his article, there is a delightful glimpse of the qualities of his friend as shown forth in the difficulties of a baptismal occasion of long ago.

Describing the scene, Burdette goes on to say:

"The baptistery of the First Church was eleven miles long and two miles wide; it was fringed by hills and woods, and canopied with the sky. The geographers, who did not know it was built for a bastistery, named it Peoria Lake. Of course, there was a certain unruly element that attended the open-air baptisms with irreverent feelings, though the disorder on the edge of the crowd was ordinarily slight. But one Sunday noon, when the congregation was assembled at the water side, one of the deacons came to the pastor in uneasy concern. He said there were two thoroughly tough men in the crowd, primed with enough bad whiskey to make them uglier than usual, and they were evidently bent on making trouble. The deacon suggested that it would be well to have them arrested at once and locked up until after the baptisms.

"'Not by any means,' said the pastor, 'that would be the very worst thing we could do. It would precipitate a big row. Leave these men to me. Where are they?'

"They were pointed out, and presently Mr. Weston went to them and said with a very impressive and confidential manner:

"'Gentlemen, in out-of-door assemblies like this, there are sometimes persons who have been badly brought up and do not know how to behave themselves in religious meetings. If there are any such here today I shall be very much obliged if you will keep an eye on them, and see that they make no disturbances.'

"The men grew 'chesty,' with a sense of importance. They met with chivalrous appreciation the confidence reposed in them, and the responsibility placed upon them as protectors of the weak and keepers of public order. They replied:

"'Now, don't you worry, elder; you just go right on with your service, and we'll take care of anybody that's lookin' for trouble.'

"They came close down to the water and stood, eager and watchful, among the deacons. They dominated even the mildest of scoffers with threatening scowls. Woe to the unlucky youngster who was getting ready to fall off the raft at the time calculated to create the loudest merriment. He caught sight of those two faces and slunk ashore. And woe betide the loafer big enough to hit, who began his accustomed comments. The first sentence smothered itself in his throat, and he was heard no more. We never had a more orderly baptism. Verily, Saul was among the prophets in double force, and with all his warlike reputation doubly over-awing the irreverent. After the service the unwitting guardians of their own peace received the preacher's thanks with the dignity of hard-fisted, law-abiding citizens who had done their duty."

THE STATE AGAINST MR. WHISKEY.

At Clinton, Ill., a number of women had smashed the saloon of a lawless liquor dealer. Public sympathy was with them, but no lawyers would undertake to defend them. In this emergency Mr. Lincoln stepped into the breach and volunteered to defend them.

"I would suggest, first," he began, "that there be a change in the indictment so as to have it read, 'The State against Mr. Whiskey,' instead of 'the State against these women.' This is the defense of these women. The man who has persisted in selling whiskey has had no regard for their well-being or the welfare of their husbands and sons. He has had no fear of God or regard for man; neither has he any regard for the laws of the state. No jury can fix any damages or punishment for any violation of the moral law. The course pursued by this liquor dealer has been for the demoralization of society. His groggery has been a nuisance. These women, finding all moral suasion of no avail with this fellow, oblivious to all, to all tender appeal, and alike regardless of their tears and prayers, in order to protect their households, and promote the welfare of the community, united to suppress the nuisance. The good of society demanded its suppression! They accomplished what otherwise could not have been done."—From Best Lincoln Stories Tersely Told, by J. E. Gallagher.

THE WORLD GROWING BETTER.

Rev. James B. Remensnyder, D. D.

If one would answer your question, "Is the World Growing Better?" strictly from the outlook and statistics of church increase, it would be a difficult one.

The outbreak of so universal a war among Christian nations, at first glance, would seem to settle the question in the negative. But this war is to be looked upon as a colossal mistake, rather than a defiance of Christian faith and ethics. This is shown by the fact that the

rulers of these warring countries, and the Christian churches and ministers in them, go into it with the undoubted belief that they are warring as a matter of necessity; that they are making the most tremendous sacrifices for their principles; and that they are all conscientiously taking their appeal to the Almighty.

And whatever be the outcome of the mighty conflict, it will turn people from the lightness and worldliness and worship of money of the present ago, to deeper thoughts, more serious moods, and to Christianity and the church for strength and comfort. I look for a great and deep revival of religion to follow this awful catastrophe.

I am an optimist as to the world growing better, because I am a believer in Jesus Christ, in the Bible, in the church, and in the outpouring of the Holy Spirit on the earth, through the means of grace.

And I believe that never was the power of the Christian spirit more deeply persuasive, as seen in the consecration of clergymen, missionaries and Christian laymen; never was there so strong a desire to actualize the prayer of Christ for Christian unity; never was there such a concerted Christian effort to put an end to war; and never was there such an exhibition of charity for distress and suffering of all kinds. In the light of all these facts, let us more fervently believe that God is hearing us as we pray: "Thy kingdom come."

OUR LETTER BOX.

Editor The Expositor:—

In your good magazine of January, page 256, appears an unsigned criticism of my protest, on page 154 of your December issue, against the confusing efforts of Henry M. Cary, in a previous number, to "put up the claims of Tannenbaum to the Christian church."

To any interested and intelligent reader, I wish to suggest that a careful perusal of my protest, followed by my unguessable critic's censures, is my best defense and his superlative refutation. The social mission of the Christian church is peculiar to itself, and has no philosophic sympathy with any known motive or mechanism of tangible socialism or civilized form of industrial wreckers of the world. Neither Mr. Cary nor my dreamy critic can measure the grace of God in terms of intestinal philosophy. I am not an "adopted" Southerner—I am a native who offers the cross of Christ for the world's social and moral amelioration!

R. Welton Oakes,
Davis, Okla.

A MAN WITH A MESSAGE.

The church revived—made efficient—glowing, growing and glorious. Increased dividends in Sunday School. Individual evangelism; consecrated homes and the home and the church made co-operative for the kingdom of Christ.

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ing, teaching, organizing, three days or more. Address 720 Mentor avenue, Painesville, O.

Father was walking to Sunday School with little Johnny, and endeavoring to teach Johnny his Golden Text: "Whatsoever a man soweth, that shall he also reap." Johnny repeated it after his father several times, and seemed to have mastered the correct wording.

As they drew near the Sunday School the father gave Johnny his last rehearsal. "Now, son," he said, "let's have the Golden Text once more without any help from me."

This is what he got from Johnny: "Whatsoever a man sews always rips."—Harper's Bazaar.

"What church paper do you take?"

"None."

"Why?"

"Hain't time to read one. Take more papers now than I can read."

"When and where is our next state convention?"

"Don't know."

"What is our foreign board doing now?"

"Don't know."

"Have we a foreign board, anyhow?"

"Think we have, but don't know for certain."

"Who are its secretaries?"

"Don't know."

"Is it doing anything?"

"S'pose it is. Don't really know."

"How much money did it raise last year?"

"Don't know."

"Who are our home missionaries?"

"Don't know."

"Where is home missionary work most needed?"

"Don't know."

"What is our membership in the United

"Don't know."

"What is it in this state?"

"Don't know."

"Where are we the strongest?"

"Don't know."

"Who are some of our strongest men?"

"Don't know."

"Is our cause making much progress at present?"

"Don't know."

"What good are you to the church anyhow?"

"Don't kn—that is, I—well, you see."—Pacific Christian Advocate.

NO PLACE FOR ROBBERS.

"A dangerous neighborhood you're living in, Colonel," said a newspaper man to Charles Edwards, of the Democratic Congressional Campaign Committee, a few nights ago, in Washington. "Been four highway robberies there in the past month. Aren't you afraid that somebody will hold you up and go through you some night?"

"Should say not," said the big Texan. "Why, ah've got so few means on my pusson at the present time that the robber who goes through me will get hisself in debt."

There are ministers who can sympathize with Mr. Edwards in his security through extreme poverty.

city's life, its early landmarks, its development, its industries, the various departments of municipal government, the administration of public utilities, etc. Anything that has to do with the life of the city may be investigated by such a club. The most approved plan is the mass club for boys, with the subdivisions suggested above. A penny a week from the boys will usually meet incidental expenses. What has been suggested for the boys may be done for the girls, only of course, there should be other employments, which will readily suggest themselves.

The average person imagines that it requires considerable money to establish a free dispensary, but fifteen dollars invested at the wholesale drugstore is sufficient to equip an adequate drug department. Interested physicians in every city and town will gladly give their services to such an institution. The physician in charge will write out a list of the drugs required. A charge of ten cents for the medicine dispensed by the attending physician will keep the drug department always well supplied. A flower mission may be conducted at practically no expense to the church. This should be particularly attractive to a church in a suburban or rural district not too far removed from the city or town in which there are many people who do not easily have access to flowers. The express companies usually carry, free of charge, flowers which are sent weekly to the city for distribution. Little girls—perhaps the members of the girls' clubs—will serve as messengers in sending refreshing bouquets to the sick and the poor. Jelly and fruit may also be distributed, although this work should be done by adults, and it should be very thoroughly organized.

Music plays a prominent part in the work of the institutional church. Why not invite the banjo club that now meets back of the saloon to make itself at home in the church? Possibly some of your young men belong to it. Most churches have a chorus choir. Why not form it into a music club, for the purpose of securing a musical education, having a competent teacher instruct the members of the club? It would pay the church to assume all the expenses of such an organization, if for no other reason than that it would give the church a fine company of volunteer singers, but the class may be made nearly self-supporting by charging a small amount for dues. It must not be imagined, however, that the church should continually offer privileges to any class without requiring some service or self-help. Ten young men, all of them working in shops, not any of them earning large wages, were members of a Bible class in a poor district of the city. They wanted a gymnasium in the church. The pastor told them that they might have one if they built it themselves, so they built it. It cost them not more than ten dollars, because they manufactured practically all of the material. The boys appreciated it far more than if it had been given to them outright, and it was a pleasure to see how affectionately they regarded every part of that crude gymnasium—it was purchased at a real sacrifice—the moral and mental discipline acquired through this effort was of more value than any physical train-

ing they might have received in a more elaborate gymnasium.

The above plans are merely suggestive. What should be done in detail must be determined by the needs of the people. This can be determined only by very careful study. Speaking from a purely human standpoint, there is no way of putting through an effective plan unless one is willing to work hard and has a genuine enthusiasm for the enterprise. If we could secure the men and the women who would serve their community in the spirit of brotherhood, not "going down," but "coming over," many of the social problems of the day would be got at and men would be won to Christ.

Mr. Jones was sitting contentedly on his porch.

The suffragist who was getting voters to sign the suffrage pledge, stopped to greet him.

"How do you do, Mr. Jones?"

"Fine, thanks. Having a first-rate season; business good; all the family well."

"Where is Mrs. Jones?"

"She is tending the shop. Since the children have grown up she takes half the work in the shop off my shoulders. She's a pretty smart woman, my wife is!"

"What is Eliza doing?"

"Eliza is head dining-room girl up at the Pine Wood Inn. Makes a lot of money with her wages and tips. She's a nice girl, too. Every one likes her."

"And little Susie?"

"Little Susie has become quite a young lady. She's teaching school down at Bear's Hollow. Expects to be transferred to a bigger place next year."

"Does Aunt Maria still live with you?"

"Yes, indeed! She's busy with her chickens. She did so well with her chickens and eggs last summer that she helped me pay the assessment on the new county road they built through here."

"You ought to be proud of your women folks, Mr. Jones."

"I am! Indeed I am! They're fine women, every one of them, God bless 'em!"

Encouraged by so much appreciation of feminine ability, the suffragist drew forth one of her pledge blanks and said:

"Won't you sign one of these? The men of our state will vote on a woman suffrage amendment to the state constitution next November. I am sure you will be anxious to give the vote to your women."

Mr. Jones stared and then shook his head: "Votes for women? Well, I guess not! The women have no business to meddle with men's affairs. A woman's place is home!"—Tannersville Times.

* * *

"How are you getting on at school, Johnny?" asked the father, when his boy came home for the spring vacation. "Fine, father," was the encouraging answer. "I can say 'Good morning,' and 'Thank you,' and 'If you please,' in French." He was going to add to the list of things he could do, when his sister broke in, "How soon are you going to learn to say them in English?"—Christian Register.

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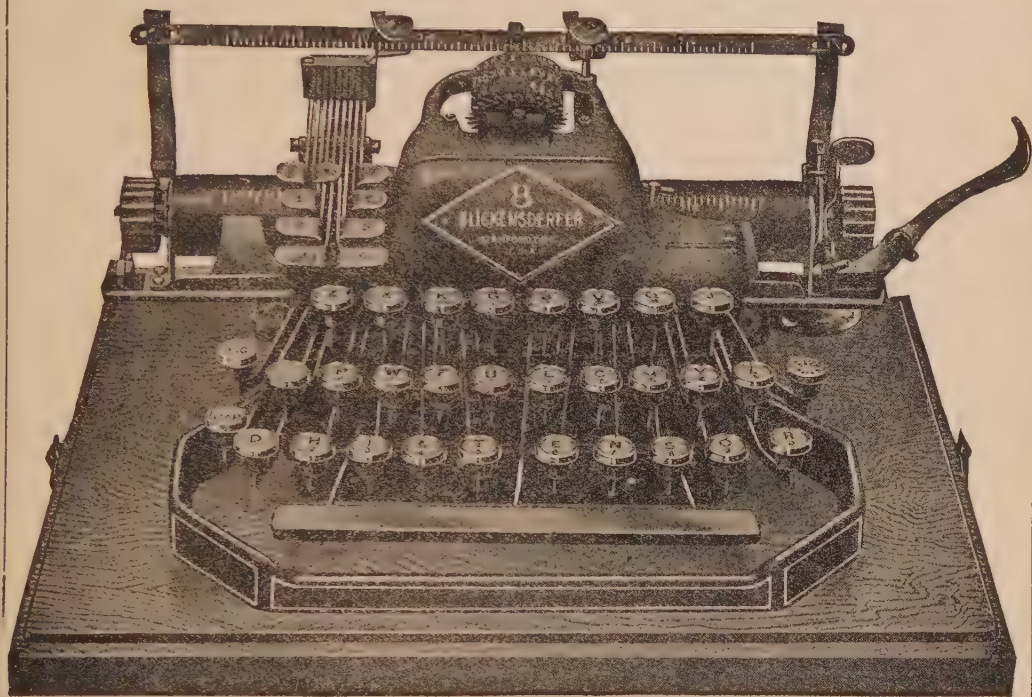
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THE KING'S BUSINESS.

The Bishop of London once sat in his office engaged in a very earnest morning of business—and he is one of the busiest men in the world. A rap came at the door. Some one answered the knock and, returning, announced to the Bishop that there was a lady down stairs to see him.

"No, no," he said, "I am too busy. I cannot see her, certainly not now." That was a natural reply for a busy man. Then he thought a moment and said:

"Why, my business in the world is to do the will of God. It must be God's will. He is managing these affairs; he's sent her here; I must not cross his purpose concerning my life. Send her up stairs."

So they sent the lady up. She walked into the room and, in the brief space of a half minute, made known her business.

"I have \$5,000 for anything you want to use it for the saving of men."

The Bishop said it was almost like a thunderbolt out of a clear sky. In his desire to expedite what he considered the important work in hand he had almost thwarted the will of God, for the whole business of that morning, and for a long period before, had centered on how to secure that amount of money for a necessary transaction in the kingdom of God; and when he obeyed the higher law, the money was forwarded.

You may say that is all very well for a bishop or a minister. I remind you that he lives in the same world in which you live. He is doing the same kind of business that so many of you are doing, and what was true in his case ought to be true in every other man's case, for it is true of life everywhere at its best and highest. Our first duty is always to do the will of God as we see it close at hand.

PROGRAM FOR A NEW YEAR.

"In the name of our God we will set up our banners." *Psa. 20:5.*

I. The flag makes a difference between an army and a mob. Throughout the Middle West for unknown hundreds of years the Chippeway and Ojibway, the Pawnee and the Ogalalah, the Crow and the Blackfoot, the Gros Ventres and the Nez Percés were in perpetual conflict, but there never was between tribes an Indian "war." Without an ideal, without a principle, without a standard, the death of opponent is not war but massacre, murder or revenge. In our own country we know nothing of "lese majeste," but we do make the desecration of our flag a crime. The flag stands for the principles of government, which makes us a nation. We do not form to ourselves a fetish out of red, white and blue bunting, but we live for, and when the occasion demands, die for liberty under the law embodied in our star spangled banner. Religion which is worth anything is a religion of purpose, a religion with something about which a rally may be made and an encampment may be pitched.

Some of our excellent citizens in their recoil from war's horrors seek to exclude all martial terms from our hymn book and pul-

pits, but it will be found difficult to eliminate from the address what stares at the preacher from his own Bible. The call to "rally" has in it a martial ring; it is a bugle blast, and the occasion should be used to impress upon the mind of God's people that a true service of their great commander requires a soldierly courage. A merely formal religion never provokes the opposition of a worldly-minded people, but a religion that goes to the secrets and intents of the heart, sends, as Jesus said, "a sword." People who never uttered a prayer or repented a sin delight in such formulas as express aesthetic conceptions in graceful movements, but the soul that will "live godly" in this present world needs to cultivate the martial spirit and be ready to "fight on till death."

II. The psalmist set up his banner "in the name of Jehovah." No pursuit thrives except in its own atmosphere. We have churches with perfectly appointed kitchens, but no holy of holies, with bigger socials than prayer meetings, and the best Sunday School attendance upon the occasion of the annual picnic. We have volumes of sermons that deal with everything pertaining to man's life except religion; and in our Sunday School libraries "The Dairyman's Daughter" has given place to "Rollo on a Gun-boat," and the "Shepherd of Salisbury Plains" has disappeared, to be replaced by "The Diary of a Cow-boy." You cannot cultivate religion in the atmosphere of irreligion any more than one can excel in music by pounding iron in a boiler shop.

With the beginning of a new year we set up our standards once more and call to the muster all who love God and all who would serve their fellowmen.—Author Unknown.

CHURCH-GOING SUNDAY.

"Now on the twentieth and fourth day of this month the children of Israel were assembled," etc. *Neh. 9:1-23.*

This chapter introduces us to one of the most touching scenes in the experience of these godly Jews. The religious exercises of the previous week had so quickened their spiritual life, that they gathered in great numbers, with earnest souls—To confess their sins. To worship the Lord their God. To glorify his Holy Name.

They appeared with every mark of humiliation and sorrow, "with fasting and sackclothes." They separated themselves from the heathen as the worshippers of Jehovah. They read the Word of God for more light, and then they united in one long blessed service of praise to the God of heaven.

It is, perhaps, one of the grandest doxologies of praise ever performed or recorded. It was led by the Levites exhorting the people to "stand up and bless the Lord."

This song of praise has in it three great notes of joy: 1. A review of God's greatness (vs. 5-11). 2. A reminder of God's guidance (vs. 12-19). 3. A record of God's grace (vs. 20-23).

I. Review of God's Greatness.—This wonderful review of God's greatness points to: his mighty power as Creator. His sovereign grace as Jehovah. His redeeming love as Deliverer. Surely there is abundant matter for praise.

II. A Reminder of God's Guidance (vs. 12-19).—Egypt, but guidance to Canaan, and the Lord undertook not only to bring them out, but to bring them into the Good Land; and we need 19).—Israel not only needed deliverance from not only salvation from sin, but separation from the world and guiding to glory.

There were many wonderful proofs of the Lord's abiding presence with Israel, and of his gracious guidance to the Good Land.

His providence guiding them (vs. 12). The cloudy pillar and the pillar of fire. His precepts enlightening them (vs. 13, 14). His provisions supplying them (vs. 15). His pity pardoning them (vs. 16, 17). His patience bearing with them (vs. 18, 19).

III. A Record of God's Grace (vs. 20-23).—The story of Israel is in a very special sense the story of grace. And we can all join them in the chorus, "Saved by grace alone," can we not?

There are four items mentioned in this wonderful record of grace: Instruction in the Truth (vs. 20). Insurance from Want (vs. 21). Inheritance of Blessing (vs. 22). Increase of Power (vs. 23).—Adapted from Rev. C. Edwards.

THE HOLY CITY.

"And the people blessed all the men that willingly offered themselves to dwell at Jerusalem," etc. Neh. 11:1-25.

Between the building of the wall and its dedication there were many deep, heart-searching experiences, nothing less than a real spiritual revival. They read the word, kept the feasts, offered their sacrifices, and worshipped and glorified God, and at the same time renewed their covenant for service.

Now when the altar was built, the temple restored, and the wall finished, the next step was to regulate the houses of the people, and a proper proportion of strength secured to defend and protect the Holy City.

Even their homes must be regulated according to the Holy City, the House of God, and his service.

I. The Holy City.—This Holy City was the great center of all Jewish history, hope, prophecy and promise, yet to be the joy of the whole earth.

Nehemiah was a very practical man, and he saw that, although the wall was built and the gates secured, it was necessary to increase the inhabitants of the city to provide for its permanent safety. There is an important lesson here for spiritual service.

There was a call for volunteers; numbers willingly offered and came up to the city. This was brave.

II. The Peculiar People.—This chapter is a grand Roll of Honor, a group of men of the grandest character. This was a noble list of workers for God, and peculiar as men of faith and prayer. He calls them valiant men, mighty men, and great men and honored men. Yes. Mighty men of faith (vs. 14). They believed in the purposes of God, the promises of God, and the power of God. Great men in service. They had the mind and heart and determination to work. Valiant men for fight. They used the sword as well as the trowel, and were ready to

face any enemy of God's work and people. Honored men of God (vs. 24). The men in touch with the King and the people.

III. The Sacred Service.—Called here "the business of the House of God," and this was both varied and abundant, and required a great number of workers and men of both knowledge and experience.—Adapted from Rev. C. Edwards.

What Shall I do to be Saved?

I. Repent.

II. Believe.

III. Receive.

IV. Confess.

"Behold your King!" John 19:14.

1. Is he King there, in his shame? Then, assuredly, he is King now that he has risen from the dead, and gone into the glory.

2. Is he King amid shame and pain? Then he is able to help us if we are in like case.

3. Is he King while paying the price of our redemption? Then, certainly, he is King now that it is paid, and he has become the author of eternal salvation.

4. Is he King at Pilate's bar? Then truly he will be so when Pilate stands at his bar to be judged. Come hither, saints, and pay your accustomed worship! Come hither, sinners, and adore for the first time!—Spurgeon.

Results of Rally Day.

The results of Rally Day should be more enduring than simply to entertain those who may attend. The aim of all departments should be, not only to secure a large attendance for one day, but to secure recruits who will become regular members of the Sunday School. To accomplish this, the session may be divided into two parts; a general assembly of the entire school, in which each department takes part for five minutes or less, and during the remainder of the session each department meeting in its accustomed place, so that the visitors and new members may gain some idea of the work to be expected every Sunday.

The roll-call by departments or classes should report the number enrolled, the number present, the number absent, and the reason; also the number of visitors. A song, Scripture recitation, or concert prayer by each department would be sufficient.

The pastor may extend a welcome to former members and Rally Day visitors, the superintendent may state the aim of the Sunday School as a whole, and name the departments of work, the secretary may give a bright, condensed statement of the size and attendance of the school, and the treasurer state the purpose of the special offering. Then, beginning with the Cradle Roll, each department may pass separately in front of the platform, depositing their offering. Beginners may welcome the Cradle Roll and mothers, Primary children sing the offering song, and the Junior boys and girls recite a portion of Scripture.

By such a plan, each department would see the others, and yet the regular work of the Sunday School would not be omitted. The teaching should be strong and helpful, to impress visitors that it would be worth while to become members.

THE MINISTER'S SPECIAL OPPORTUNITIES.

While the Spirit-filled, soul-hungry minister will not wait for any special time or place in which to work for the salvation of his people, he will take advantage of three special services in which he will persuasively tell the story of the cross and strive to win men to the Christian life; the Sunday morning preaching hour, the Sunday evening preaching hour, and the mid-week prayer service.

In the average church the minister will have his largest audience of the week at the Sunday morning preaching hour. The people have cleansed themselves from the world's grime, donned fresh garments and presented themselves in the house of God, as nearly new creatures as men can make themselves. Their very thoughts have changed and, if ever in their lives they are prepared to receive a message from God, it is at this hour.

There are two or three things he may do. One is, preach a very orthodox sermon on an incontrovertible text, sing the regulation number of hymns without undue acceleration, suffer an anthem, take the collection, pronounce the benediction, and send the people home on excellent terms with themselves.

This is a very easy and a very pleasant thing to do. It saves wear and tear on both pastor and people, and gives rise to few controversies. Many pastors adopt it; especially those who have ceased to aspire, or who have found that acquiescence often wins more praise than aggressiveness. Such ministers are usually faultless before the people, however guilty they may be before God.

Some of us are grateful that there is another thing a minister can do when the Sabbath morning opportunity is before him. He can make it a service when he "feeds the sheep"; he can make it a service when he "preaches to Christians"; he can follow the customary formula of scripture reading, hymn and prayer, but he can put so much of the spirit of God into these that men and women will be alert and eager for some heart-message from their King when he rises to speak.

"The newspapers are packed with world-news, and the libraries are packed with literature, so give us a message filled with the Spirit of God, with the promise and the plan of eternal life." That is the plea of the sea of faces now turned toward you, my Christian minister. Will you respond to it?

Or through some mistaken notion that men are tired of the Gospel message or through selfish desire to astonish them and win glowing encomiums by brilliant oratory, will you deny your ordination vows and spend this precious opportunity in tickling the fancy of the light-minded or lulling into greater quietude hearts that should be doing great things for God?

"I always go to hear Dr. Stultum when I can," said a gentleman to a friend concerning a minister of great learning and piety. "He

always sends me home so quieted and at peace with the world."

Yes, but, my dear sir, how about the great host of the unsaved crowded about the very church door? Christ came not to send peace on earth, but a sword, until every enemy of our God is vanquished and peace reigns because all hearts are at one with Him!

The minister may well make some part of every Sunday morning service quieting to troubled souls, and he may well make an occasional service so all through, but he will utterly fail as a representative of Christ if, when he has people before him, he does not rouse them to the point of restraintless enthusiasm on the subject of winning the lost, of moving the unawakened and the indifferent to active association with the Christ.

He cannot do this with half an hour of pious platitudes, and the customary hymn—scripture reading—anthem—prayer—sermon—benediction service, carried on at the usual poor dying rate. Nothing will more effectually lull a people to sleep.

The minister who has drunk deep at the fountain of spiritual life will come before his people Sabbath morning determined to stir them to greater love for God and men. He will be so full of his eager desire to see men born again that his spirit will permeate the service and his people will feel it.

He will not start in to quiet them, but to rouse them; he will use all the arts known to proper preaching; he will grind his arrows of truth to cutting sharpness and will see that every one has a barb on it, so that it can not be gotten out of the life until it has produced an effect.

The arrows will be drawn to the head and sent to the heart-target with a bow of earnestness that will bring conviction, both to saved and unsaved; saved to save others and unsaved to save themselves.

Why should there not be conversions at the morning service? Why should they not be expected and eagerly worked for? A good many customs of the Church will have to be changed before our communities, and so the nations of the world, are saved.

If the invitation is not given during the service it should be announced that the pastor and a committee from the officers will tarry in a convenient place at the close of the service to confer with any who may desire to know more of the way of life, or be received into the church.

Too long we have earnestly invited people to accept the Saviour, and unite with the church, and then have sent them home without an opportunity to accept the invitation. In many cases they cannot be present on the time set for formal hearing; in others, though the heart is right, timidity holds them back.

It sounds very pious to say, "they should be brave enough to do anything the church requires to get into touch with the Lord," but it is a sin for the Church to lose them when they are not. The shepherd opens the gate wide that the flock may enter the sheepfold. The Church may well follow his example.—Dr. Samuel Black in "Building a Working Church." Published by Fleming H. Revell.

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John 20:17. "Touch me not." Vulg, "Noli me tangere." It is to be regretted that both the A. V. and R. V. have this misleading translation. It might well be asked why Mary Magdalene should be told not to touch Christ because he had not ascended, whereas not only was Thomas bidden to touch Him (verse 27), but the Apostles were even bidden to "handle Him and see" that His body was not a mere apparition (Luke 24:39).

The translation here ought to be, "Take not hold of me," or, even better, "Cling not to me" (lit.) "Be not clinging to Me." So rendered, it enables us to grasp the deep-spiritual lesson

which our Lord desired to impress on the mind of Mary, and which multitudes have failed to apprehend.

Our Lord meant to teach the loving, despairing woman that:

1. The abode of His risen body on earth would now be but for a brief interspace of time.

2. Yet even for that brief forty days the time was passed for exhibitions of human and bodily affection. His temporary physical presence on earth was to be superseded by the far nearer and more absolute spiritual presence. His children were no more to be "with Christ," but what was a far deeper and diviner union, "in Christ."

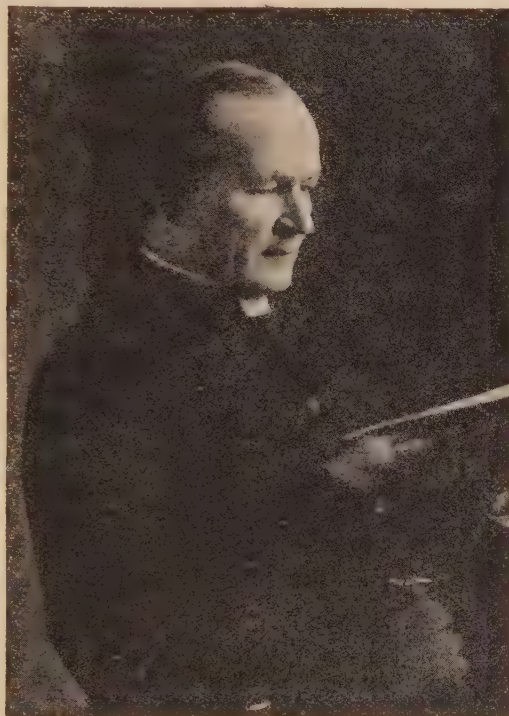
Had this been rightly apprehended, the forms of worship which stimulate emotions for the physical sufferings of Christ might not have invaded Christianity.

No crucifix was known before the eighth century, and portable crucifixes not before the eleventh century. The Stations of the Cross were not known before the fourteenth century.

Explanations of "Thou art Peter and on this rock will I build my church," is exceedingly interesting in the view of recent events. "Lead us not into temptation" is also carefully explained.

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HE MAKETH WARS TO CEASE.

Geo. Graham.

When this old world has grown weary of wars, when the hearts of men everywhere have been long in the expectation of universal peace, when the vision of the earth's "one common weal" has been the inspiration of the poets and sages of this century, what is actually taking place on our planet at this hour? Twenty millions of its inhabitants are said to be facing each other in a hundred and seventy mile battle line, terrors in the air above and in the sea beneath, a world in tribulation, nation rising against nation, and fear upon the entire earth. From the hearts of men everywhere goes to heaven the cry of past suffering ages—"O Lord, how long!" Yet how bright might the outlook seem if we could only see the purposes of his kingdom and "comprehend the spirit of the Lord."

At the head of a river on which are some of the largest manufacturing communities of New England great piles of logs used to be massed every winter to be floated down to the settlements when called for. For years, back of the little village that served as a supply depot for the forest industries grew the great pile of logs. As the inhabitants watched the growth of the small mountain of timber there came to them the fear of what might happen if fire ever started among the logs during the long draught of the American summer. So year after year the little city made special efforts to guard against the danger of fire. Each year the fire fighting equipment was increased, making the city carry a heavy financial burden because of the constant fire dread. One day in summer when the whole region had become so dry that only a spark was needed to turn it into a furnace fire was discovered in the logs. In a few minutes one end of the great log pile was a roaring mountain of flames. In a short time everyone that was able was frantically fighting, not daring to think what would happen to their homes and possibly their lives should the flames get beyond their control.

Summons for outside help had brought to the scene the fire chief of a large city; a man who had been wonderfully successful in controlling large fires. As he watched the fire he saw that the village fire fighters, while they were working to their utmost, were really doing nothing against the destructiveness of the flames.

The great heat of the fire simply evaporated the streams that were being thrown against it, while all were working to their strength limit, yet they were doing nothing against the fire. Going to the places where the firemen were working, the fire captain ordered every stream of water shut off and every man away from the fire at that point. Then he told the astonished men to drag all the hose lines to a point on the logs beyond the flames. At once there was all kinds of protest. Many said the fire chief did not know what he was doing, and did not realize the danger. For it seemed as if he was doing the most harmful and foolish thing that could be done. But he made them obey him and do as he directed.

The fire chief was an experienced fire fighter, and when they had brought the hose lines back he explained. It is impossible to stop the flames back there where the pile is burning, bring up the hose lines and drench the logs down here. Turn a small river of water over the logs here and you may be able to stop the flames. There under his direction the firemen made their stand and the conflagration was stopped.

For the last generation the spirit of world distrust and fear has been in the air. Still we hoped and preached that the world was growing better. Still the dread of possible war of the great powers has kept us increasing armaments and navies until the world has become one great armed camp. A spark in the Balkans. The next day the fires of darkness and hell have begun their destruction. Has civilization broken down? Is this age the worst that the world has ever seen as Wallace declared in his last book. Now that all the savage instincts of the world seem to have full scope, it is so hard for us to understand the failure of the world's peace endeavors, as it was hard for those village firefighters to understand the fire chief when he ordered them away from fighting the flames. The plans, hopes and all the work of the nations to avoid a great war has failed and the war has come. In all the awfulness of this world crash it would seem as if God had abandoned our earth and every power of evil had been turned loose upon it. Our efforts for peace in the past may have had no more effect against the greed and strife of modern civilization than the feeble streams of water had against the burning end of the great log pile.

Let us this time turn more than ever to the things of Faith. Remembering that the God who has brought redemption to all the worlds of His creation will not fail in His wisdom and power to bring His kingdom in our own. This great conflict may be a quick and perhaps the only means of bringing the world's peace. One of this cataclysm of world war, ruin, and change He that ruleth the worlds, who can see beyond our fears and even our best endeavors, will bring some great world redemptive victory of His kingdom. A new heaven,—where shall forever dwell righteousness and peace.

The Unlimited Invitation.

There is no limit to this invitation, "If any man thirst, let him come." The fulness of the fountain justifies the unbounded offer. Millions have drank till their souls were satisfied, but the fountain is yet full. Jews and Gentiles, bond and free, are alike welcome. Come one, come all, and drink of the water of life freely.

The Great Word, Come.

In the deserts, when caravans are in want of water, they send a rider some distance ahead; then, after a little space, another follows; and then, at a short distance, another. As soon as the first man finds water, before he stoops to drink, he shouts aloud, "Come!" The next one repeats the word, "Come!" So the shout is passed along until the whole wilderness echoes with the word, "Come!"

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Quotable Poetry

Two Of Us.

The rhyme written half in fun has so much of truth in it that every teacher will read it with sympathy as she remembers the variety of girls she sometimes discovers in one and how hard it is to determine which is the real one.

"Within my earthly temple there's a crowd;
There's one of us that's humble, one that's proud;
There's one that's broken-hearted when he sins
And one that unrepentant sits and grins;
There's one that loves his neighbor as himself
And one that cares for naught but fame and pelf;
From such disturbing struggle I'd be free
If I could once determine which is ME."

It is indeed often hard to tell which is me, and for this reason modern pedagogy says, teach the whole girl—only thus can she be really developed; and, again, know every side of the child's life that you may use every approach to the mind and heart. Our Lord knew humanity, therefore loved it; he loved humanity, therefore knew it. May his way become more and more our way!—Margaret Slattery.

COURAGE.

Celia Thaxter.

Because I hold it sinful to despond
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumult and its strife;

Because I lift my head above the mist,
Where the sun shines and the broad breezes blow,
By every day and every raindrop kissed,
That God's love doth bestow—

Think you I find no bitterness at all,
No burden to be borne, like Christian's pack?
Think you there are no ready tears to fall
Because I keep them back?

Why should I hug life's ills with cold reserve,
To curse myself and all who love me? Nay!
A thousand times more good than I deserve
God gives me every day.
And in each one of these rebellious tears,
Kept bravely back, he makes a rainbow shine;
Grateful I take his slightest gift—no fears,
Nor any doubts are mine.

Dark skies must clear and when the clouds are past,
One golden day redeems a weary year;
Patient I listen, sure that sweet at last
Will sound his voice of cheer.

IF EVERY HOME WERE AN ALTAR.

If every home were an altar
Where holiest vows were paid,
And life's best gifts in sacrament
Of purest love were laid;

If every home were an altar
Where harsh or angry thought
Was cast aside for a kindly one,
And true forgiveness sought;

If every home were an altar
Where hearts weighed down with care
Could find sustaining strength and grace
In sweet uplift of prayer;

Then solved would be earth's problems,
Banished sin's curse and blight;
For God's own love would radiate
From every altar light.
—Irene Avery Judson, in S. S. Times.

ONE IN CHRIST.

George Matheson.

Rend each man's temple veil and bid it fall,
Gather our rival faiths within thy fold!
Gather us in, thou love that fillest all!
That we may know that thou hast been of old;

Gather us in!

Gather us in! We worship only thee;
In varied names we stretch a common hand;
In diverse forms a common soul we see;
In many ships we seek one spirit-land.
Gather us in!

Each sees one color of thy rainbow light,
Each looks upon one tint and calls it heaven;
Thou art the fullness of our partial sight;
We are not perfect till we find the seven;
Gather us in!

Thine is the mystic light great India craves,
Thine is the Parsee's sin-destroying beam,
Thine is the Buddhist's rest from tossing waves,
Thine is the empire of vast China's dream;
Gather us in!

Thine is the Roman's strength without his pride,
Thine is the Greek's glad world without its graves,
Thine is Judea's law with love beside,
The truth that centers and the grace that saves;
Gather us in!

Some seek a Father in the heavens above,
Some ask a human image to adore,
Some crave a spirit vast as life and love;
Within thy mansions we have all and more;
Gather us in!

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The person with a pimply face is always unattractive and at a disadvantage in society. Those ugly disfigurements set at naught the effect of the most perfect features. If your face and figure had the classical outlines of a Greek statue, a mass of pimples would still destroy your beauty. A clear, fresh skin is absolutely essential to any real beauty.

A beautiful complexion is dependent on a rich, pure, abundant supply of blood to the skin. Calcium sulphide has long been recognized as one of the most effective of blood purifiers. Quickly converting all impurities into gaseous form that readily escapes from the pores, it purifies the blood in remarkably short order. Calcium sulphide is the chief constituent of Stuart's Calcium Wafers, which contain besides, certain mild alternatives that invigorate the blood. You will be delighted at the rapidity with which all face disorders will disappear, once the blood has been cleansed of its impurities through their use.

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IT WAS CRUEL OF MR. HOWELLS.

When W. D. Howells was editing a magazine, so the story runs, a young man called on him at the office and offered him a poem. Mr. Howells read the poem and thought it was good, but somehow it seemed rather familiar. "Did you write this unaided?" he asked.

"I did," replied the youthful poet. "I wrote every line of it."

"Then I am very glad to meet you, Lord Byron," said Mr. Howells. "But I was under the impression that you had died some years ago!"

MARK TWAIN'S HARD LUCK.

The number of anecdotes foreign papers print about Mark Twain show how world-wide is the famous humorist's popularity. Here is a story from a German paper, "Das Buch fuer Alle:"

In the course of one of his lecture trips Mark Twain arrived at a small town. Before dinner he went to a barber shop to be shaved.

"You are a stranger?" asked the barber.

"Yes," Mark Twain replied. "This is the first time I've been here."

"You chose a good time to come," the barber continued. "Mark Twain is going to read and lecture tonight. You'll go, I suppose?"

"Oh, I guess so."

"Have you bought your ticket?"

"Not yet."

"But everything is sold out. You'll have to stand."

"How very annoying!" Mark Twain said, with a sigh. "I never saw such luck! I always have to stand when that fellow lectures."

Employe—"Sir, I would respectfully ask for an increase of salary. I have got married lately."

Manager of Works—"Very sorry, Horney-hand, I can be of no assistance to you. The company is not responsible for any accidents that happen to its employes when off duty."—Tit-Bits.

"I belave," declared the Irishman, "that me youngest son's born t' be a surgeon."

"Phwat leads ye t' say thot?" asked his friend.

"Oi caught him usin' th' scissors on a book Oi'd lately bought, an' before Oi c'd stop him he cut out th' appendix."

A soldier is allowed to "change his religion," as it is termed, if he can convince his commanding officer that he had good reasons. On one occasion a man intimated his desire.

"Now," said the colonel, "what are your reasons? Have you conscientious convictions in regard to the matter?"

The man intimated that he had.

"And," continued the colonel, "to what denomination do you wish to be transferred?"

Said the ease-seeking Tommy, "I disremember the name, sir, but it's them as parades for church half an hour later than the others."—Quiver.

The story is told of a certain man who did not approve of foreign missions. One Sabbath, at church, when the collection was being taken up for these missions, the collector approached and held out the collection box. The man shook his head.

"I never give to missions," he whispered.

"Then take something out of the bag, sir," whispered the collector; "the money is for the heathen."

Thanksgiving Prayer.

Oh, God, our Heavenly Father, Thou hast freely given us all things, Thou hast given us the beauty of earth and sky and sea. Thou givest the song of birds to delight our ear and the fragrance of the flower to add to its beauty. Food and clothing, home and shelter, health and strength and the chance to live and work and be of use in the world, we have all from Thee.

Help us to be truly grateful and to show our gratitude by our lives. Help us also, while we cherish the material comforts and necessities of life, to be mindful of the higher gifts. Teach us to be grateful above all for the gift of Thy dear Son, Jesus Christ, and to show our gratitude for this by following him day by day.

Forgive us all our sins and shortcomings and make us Thy worthy children. This we ask in the name of Christ, our Saviour. Amen.

Grammar of the Greek New Testament in the Light of Historical Research, by A. T. Robertson, D. D., LL. D., professor of Interpretation of the New Testament in the Southern Baptist Theological Seminary, Louisville, Ky.

This book is written in the light of the author's conviction that "exact grammatical knowledge is essential to the true interpretation of the New Testament."

The modern discoveries of papyri and pottery have shown that New Testament Greek was the contemporary language of Ephesus, Alexandria and Antioch. In the words of one writer, it was the speech of the man of the street. The New Testament is a book of the people, for the people, and is written in the speech of the people.

This book is not merely a grammar, it is a contribution to New Testament introduction, theology, and exegesis.

Price \$5.00 net. George H. Doran Co., 38 West 32nd St., New York.

The Gospel Story in Art. These eighty beautiful full-page reproductions of famous paintings by the old masters form a pictorial review of the Christian story. The text, by the late John La Farge is a description and an interpretation of these pictures and the scenes of the wonderful story. There are reproductions of the work of the famous Italian and Flemish artists, such as Giotto, Titian, Fra Angelico, Raphael, Van Dyck and Rembrandt, who in the mind of Mr. La Farge, nearly ends the list, for "with the works of Rembrandt the representations of the life of the Bible are almost closed." For those who care for the old artists rather than the modern, this book would make an ideal Christmas present.

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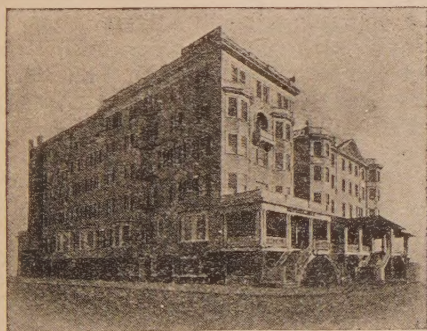
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REMARKABLE TESTIMONY OF MR. KEIR HARDIE.

No one has put more simply the essential relationship between the cause of labor and the teaching of Christianity than Mr. Keir Hardie, who has for so many years been associated with the radical wing of the English Labor party. In the course of a speech made during the last Labor Week, Mr. Keir Hardie is reported as saying, "Men do not now attack religion, they simply pass it by—a much more serious situation. Convinced opponents would be welcome, but agnosticism as an aggressive force has died away and is only to be found in some belated corners. What we need is vision, and though I have traveled and studied not a little, I cannot find in any of the religions of the world a simpler or more convincing message than the Gospel of the Kingdom as preached by Christ. The church will not capture the labor movement until the labor movement has captured the church. If only I were a younger man, I would give up politics altogether and devote myself to the preaching of Christ's Gospel. Money and what it could buy may satisfy a man up to a certain point; but beyond all these things lies the craving of man's spiritual nature, which Jesus alone can meet. Take the word of an old man when he tells you that amid the sorrows and disappointments and perplexities of fifty years he has ever found the comradeship of Jesus to be his unfailing support." This personal confession is all the more remarkable because, throughout his long life of incessant campaigning in behalf of labor, Mr. Keir Hardie has never hesitated to arraign the failures of organized Christianity. Time and time again the anti-social attitude of the Christian communities in England, Nonconformist as well as Anglican, has been described by him in such a way that no one would suppose that Mr. Keir Hardie had more sympathy with religion than the average German or French Socialist, who make a creed out of materialism. The words, therefore, that we have quoted have more than a personal application. They should be regarded as one of the many appeals to the church from its friends and sympathizers to widen out its interests and study the needs and aspirations of the people.—Family Altar.

Think it Over.

The proud citizen drinks one whiskey and then another. He looks around slowly, with his eyes a little out of focus, and says, "You must excuse me tonight, boys. This is not usual for me. But my little boy is awful sick."

And the sympathetic friends say, "Too bad; have another."

Meanwhile the wife is at home with that sick boy, kneeling beside him, taking care of him, enduring the agony without whiskey's help. She is up all night, and white-faced the next day she takes care of the other children. She takes care even of the brute who comes home with his grief thoroughly drowned, disturbs the house and blubbers in self pity.

Or the scene is different, the words the same:

"You must excuse me, boys. I am drinking more than usual. I don't do this often. But there is a boy just born at our house. And I've got the greatest little wife in the world and I'm celebrating."

Meanwhile the wife lies on the bed, too weak to lift her hand. When she can speak she whispers, "How soon can I nurse him?"

And the joke of it, dearly beloved (for there IS a good joke in this picture), is to be found in this fact:

Our civilization gives the vote to the MAN that he may vote to keep the whiskey saloon open. And it refuses the full vote to the woman kneeling by the sick child, refuses the vote to the woman waiting to receive her new-born infant in her arms, and on the ground that woman is the inferior being and not fit for such responsible work as voting.

Think that over.—Chicago American.

THE CHRISTIAN "I. W. W."

1—I will **Worship** Him. John 4:23; Ps. 95:6; Ps. 99:5; Matt. 2:11; Matt. 8:2; 9:18; 14:33; 15:25; 28:9-17.

2—I will **Walk** with Him. Col. 2:6-7; Rom. 13:13; Gal. 5:16; Eph. 5:2-8; Col. 4:5. The Walk to Emmaus.

3—I will **Work** for Him. Heb. 6:10; 2 Thess. 2:16-17; 2 Cor. 6:1.

4—I will **Wrestle** for Him. Eph. 6:12.

5—I will **Wait** upon Him and for Him. Isa. 40:31; Ps. 25:5; Ps. 27:14; Ps. 27:7; 1 Thess. 1:10.

6—I will **Watch** for Him. Mk. 13:37; Matt. 26:38; (**Watch With Me**). 1 Cor. 6:13; Heb. 2:1.

7—I will **Win** Him (Christ). Phil 3:8.

8—I **Wonder** at Him. Rev. 1:17. "When I saw Him, I fell at his feet as dead."—M. J. U.

Invincible.

The king of France ordered Prince de Conde his choice of three things: first, to go to mass; second, to die; or, third, to be imprisoned for life. The answer was, "With regard to the first I am fully determined never to go to mass; as to the other two I am so perfectly indifferent that I leave the choice to Your Majesty."

A Brave Confession.

At a small and very select dinner party at the West End of London, after the ladies withdrew, one man started a conversation hostile to Christianity and ridiculing Christ and Christianity. One of the guests, after sitting awhile in silence, asked permission of the host to ring the bell. A servant answered. He ordered his carriage. Then arose with coolness and courtesy, expressed regret at leaving, but explained that he was still a Christian. This noble confession of Sir Robert Peel, later prime minister to Queen Victoria, made an indelible impression upon all who heard.—W. G. Partridge.